

MISSIONS

The New Church at Yachow

At the End of the Trail

Things as They Are in Bapatla

"Over the Top" (A Story)

Mather, the "Barrel School"

• Technique of Christian Service

Foreign Missions in Chicago

Making Tomorrow's Citizens
During Vacation

Full News from the Societies

Atlantic City — May 14-21

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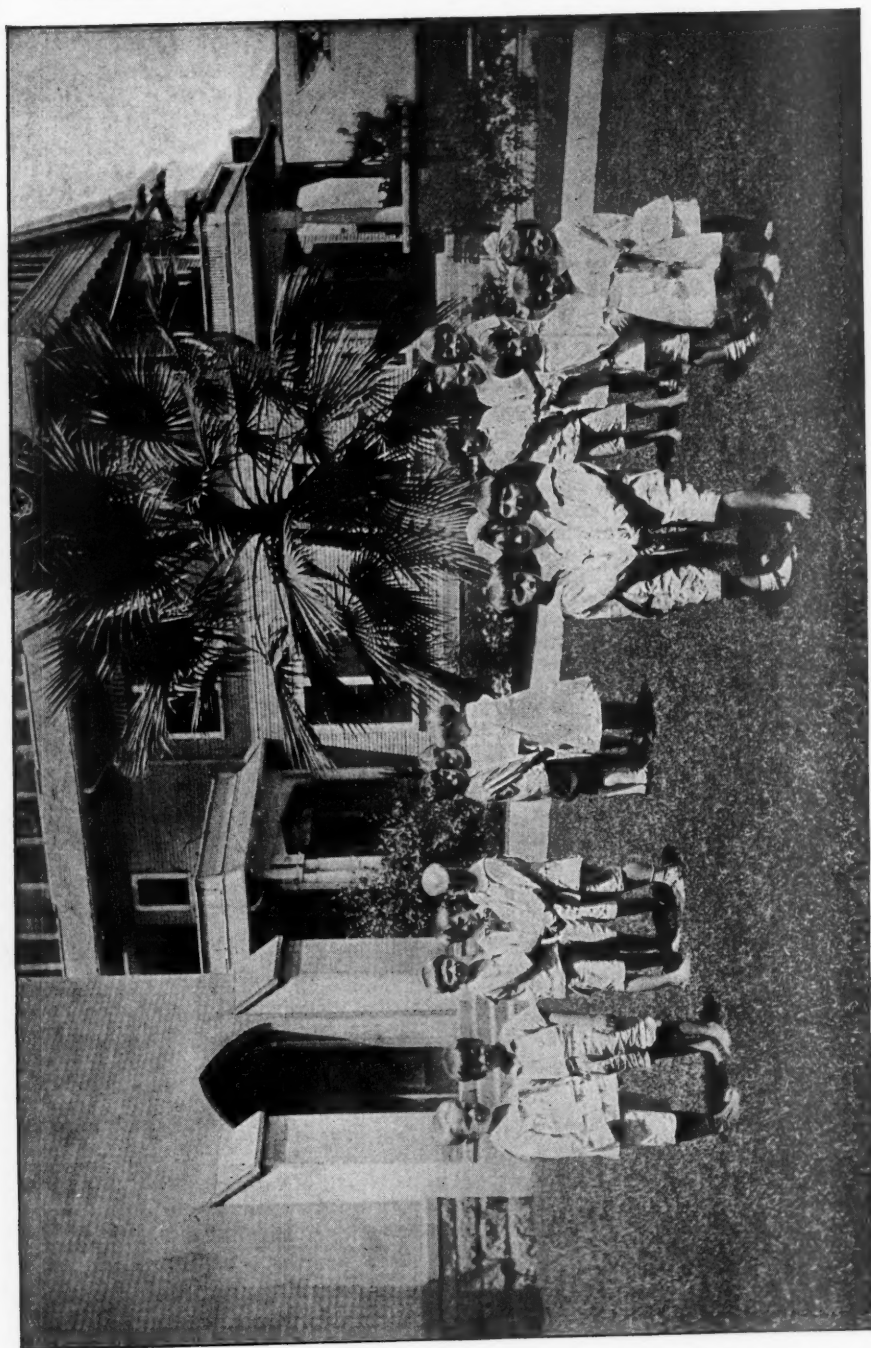
WAR'S ONLY JUST CAUSE

No more war

For war's sake, then! . . .

Does that mean — no war at all
When just the wickedness I here prescribe
Comes, haply, from the neighbor? Does my speech
Precede the praying that you beat the sword
To ploughshare, and the spear to pruning-hook,
And sit down henceforth under your own vine
And fig-tree through the sleepy summer month,
Letting what hurly-burly please explode
On the other side the mountain-frontier? No,
Beloved! I foresee and I announce
Necessity of warfare in one case,
For one cause: one way, I bid broach the blood
O' the world. For truth and right, and only right
And truth, — right, truth, on the absolute scale of God,
No pettiness of man's admeasurement, —
In such case only, and for such one cause,
Fight your hearts out, whatever fate betide
Hands energetic to the uttermost!

— Robert Browning.



THE KINDERGARTEN OF THE VACATION DAILY BIBLE SCHOOL AT PASADENA THE BEAUTIFUL



MISSIONS

VOLUME 9

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NUMBER 4

April is Full of Variety



MISSIONS for April will hold your attention if you once begin to read it. The frontispiece will catch the eye at once, childhood never losing its power to charm, and Pasadena seeming especially lovely at this season, so changeable in most sections. The rapid transition to Yachow (Ya-jo) in the mountains of West China shows how the Baptists have a strategic position, in that city, also a fine working plant, with hospital and school and church. A particularly attractive new edifice, by the way, exterior and interior both satisfying. Mrs. Petty's interpretation of the artist's idea "At the End of the Trail" is most interesting; the Oil Vender suggests what can be done when the heart is in it; some unknown British Soldier finishes his sketch of things as they are in Bapatla, vividly describing a church service in Missionary Thomssen's field. "Over the Top" makes its point entertainingly, if sharply.

Mather School at its semi-centennial, celebrating fifty years of helpfulness. Mrs. Mather builded well on firm foundations. Dr. Lerrigo is always fertile in suggestions, and he understands the Technique of Christian Service as he does that of surgery. The Editor emphasizes the true aim of the Laymen's Campaign, and points the way to Atlantic City. Mr. Lipphard reports the Board Meeting in Chicago that made foreign missions seem more real; and General Director McAlpine presents the Daily Vacation Bible School in picturesque and convincing fashion.

There's no chance to skip in Helping Hand or Tidings. Miss Helen Munroe gives an outing sketch that forms the contrast for Dr. McKenzie's stirring appeal; "The Little Mite Box" may stare you in the face also; and the second chapter in a story of triumphant faith is what the title implies. The World Wide Guild includes a valuable outline of the duties of secretaries and directors. Mrs. Ford gives a personal experience that will inspire others. Mrs. Westfall had anything but a pleasure trip in Mexico, but gave pleasure to the workers there; Mrs. Aitchison as usual has her own point of view in "Our Ambulance Corps."

Do not fail to read Mr. Harrington's tribute to Mr. Briggs, and the loving words said of Miss Whitman. The changes in the Home Mission Rooms are made clear in the new by-laws which are given as matter of record and general interest, with the portraits of the strong staff in charge. This does not complete the list, but indicates the richness of the number.

Remember, that we want to make Atlantic City Convention a record-breaker. Unless transportation difficulties intervene, this is just the year — because we are at war — that the Northern Baptists should meet and show that they realize the needs of the hour and are prepared to meet them, with supreme confidence in God and faith in the righteous outcome.



VIEW OF YACHOW, WITH NEW BAPTIST CHURCH. MOUNTAINS 6,000 FEET HIGH

The New Yachow Church

BY G. GLASS DAVITT

FROM any point on the city wall at Yachow, surrounded by myriads of dark heathen homes and temples, can be seen the new Baptist Church, whose high tower, rising majestically many feet above all other buildings of the neighborhood and, as it were, standing like a sentinel over the hundreds of benighted citizens or captives of this heathen city, pierces the reeking incense fumes which cover the city like a large smothering blanket. Though appreciated by few, hated by some, tolerated by the majority, this beautiful edifice stands as a living monument to the glory and love of "The True God" and as a lighthouse in a sea of darkness.

It was fitting that the first services held in this church were during the Christmas season when hundreds of people were welcomed to hear the story of God and His love, and the story of the gift of His Son as Saviour of mankind, and to witness the baptism of twenty-two converts.

The Sunday preceding Christmas found the church decorated with flags, a Christmas pine tree and scrolls, and all in readiness for the first service, which was held that morning. Following an appropriate sermon by the pastor came the baptism of sixteen students from our boys' school and six older men from outstations, all of whom had just completed a course of Bible study under the direction of Rev. W. E. Bailey and Rev. F. N. Smith and Rev. Dzao. Then came the Lord's Supper.

On Christmas eve the church was crowded again with people who had come to listen to the church members sing and talk and to see the building and its decorations, the like of which they had never seen. At the same hour the girls' school held an entertainment, to which many native girls and women had been invited.

On Christmas morning the celebration of the birth of Christ took place by singing and recitations by our students from both



YACHOW CHURCH, PASTOR BAILEY, NATIVE PASTOR DZAO, AND BUILDING FOREMAN WANG

the boys' and girls' schools, a quartet by the foreigners, and a short sermon. About 600 people attended this service. At two o'clock in the afternoon the hospital gave an entertainment for the benefit of children from four to ten years old, who came from families not connected with the church. A tree was laden with pop-corn, peanuts, oranges, and little gifts that were handed out to all who came. Mr. Bailey told them the story of Christ's birth and love. About 300 attended.

The crowning event of the three days came Christmas night, when the church was filled to overflowing. There were 800 people in the church and half that many outside trying to get in. The occasion was a lantern lecture on the Life of Christ. Several hymns were first thrown on the screen and it was a noise worth hearing when the crowd blended its many discords.

The church was not opened with the heathen rites and ceremonies usual at the opening of a new church, hospital, or club, but was opened properly and in order, with the idea of worship in the front rank instead of a wordy show and noise.

One who has not lived and tried to build in a place like this can little realize what a strain it is upon a man to attempt foreign building out here. When it is stated that ground was broken in January, 1916; that the corner-stone was not laid until eleven months later (1916, December); that the church was not entirely finished until January, 1918, one might not understand why it took so long to build such a small church. The reason, however, is that when a man takes your money and promises to deliver enough bricks to build the church in a few months, you find that he delivers them with difficulty in two years. Promises amount to nothing out here, and bricks come slowly when made by hand and by untrustworthy men. The same can be said of the lumber, which, when it does finally come, is in logs and must be sawed and planed by hand; the same with stone, lime and all materials. The hardware was ordered about two years ago from Chicago, but up to date not a nail of it has gotten more than half-way to Yachow.

When you have brick, you have no mortar; when you have mortar you can



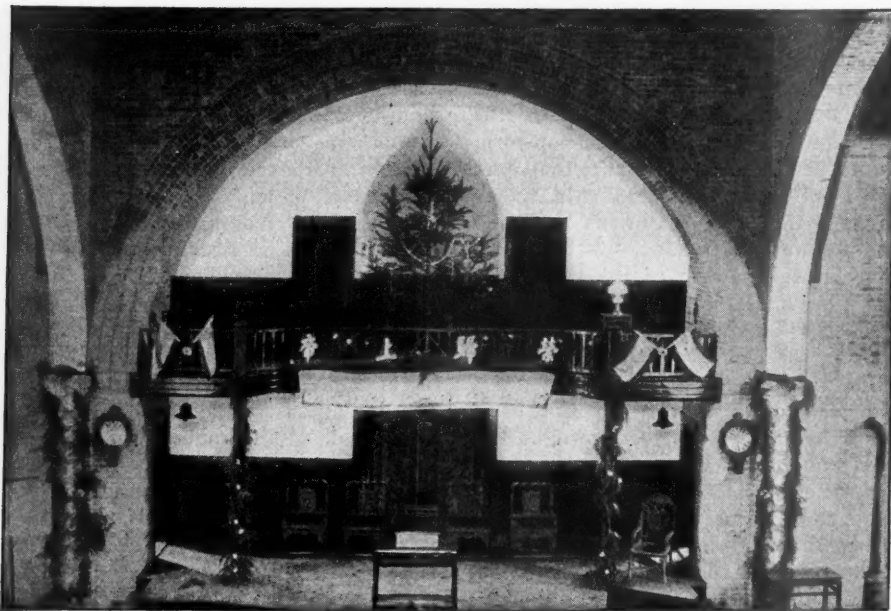
PASTOR AND MRS. W. E. BAILEY

get no bricks; when you have both brick and mortar you find your bricklayers have either left you or refuse to work because of a thousand and one small reasons. When you have bricks, mortar and bricklayers, you find you can not go ahead because the carpenters are on a strike, sick, or in jail; and if you happen to have them you probably find the sawmen have no lumber ready, or perhaps somebody has run away with the nails. Then when you have the carpenters and lumber, and the bricks and the layers, you find neither can go on because the stonemen either have no stone ready or they are not on the job to lay it.

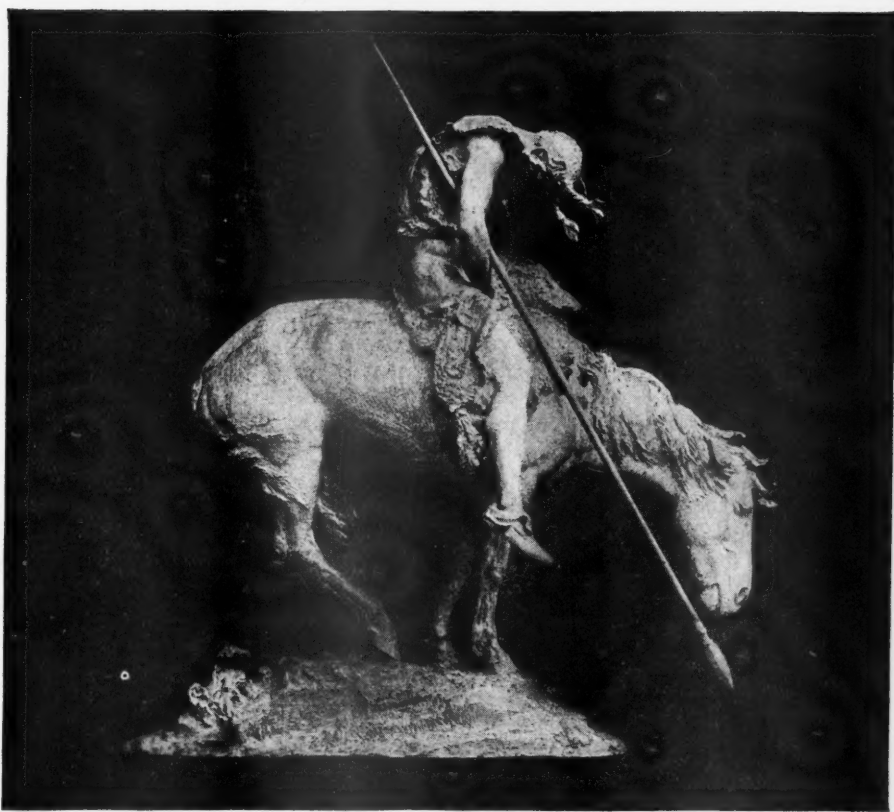
Then perhaps you have all the materials and workmen — as you suppose when you leave at the end of a day — and wake up some morning to find all workmen refusing to work. The reason is sometimes as easy to get at as the reason for the green cheese in the moon. More than once it has been necessary to have some of the workmen put into jail for a day or so to get them to behave, and perhaps finally they are brought back to work with a policeman standing over them. And so after two years of much talk, worry and planning one can have a nice building of this sort. Such is the life of a pastor who must build his own church in this part of China.

The mission has reason to be proud of the church Mr. Bailey has built for us, and with him we hope that from now on the church may mean more than it has ever meant before to our membership of 395 and others who may not yet be numbered among us.

Of the entire cost the natives contributed about \$1,000 Mexican. I voice Mr. Bailey's sentiments, I am sure, when I say he appreciates the love and interest of all those good friends at home who have taken such a large part in this enterprise.



INTERIOR OF YACHOW CHURCH, SHOWING PULPIT END; FOUR CHARACTERS ON CHOIR LOFT MEAN "GLORY TO GOD IN THE HIGHEST"; DECORATED FOR CHRISTMAS, 1917



At the End of the Trail

(AN INTERPRETATION)

BY ANNA GILCHRIST PETTY

(Since the sculptor, James Earl Frazer, has left his public in doubt as to the idea he wished to convey through his statue, "The End of the Trail," each is entitled to his own interpretation. The one given here is presented in the light of the red man's progress from the narrow trail out into the white man's broad open road.

The story is based upon fact. The writer was present at Auberry, California, when the special agent came with a message from the government granting the request of the California Indians that they be given schools, legal help, land and freedom from liquor.

At intervals of several years the writer was also permitted to see the marked

change in the Monos at our Baptist Mission from hopelessness, as the result of long-continued ills received at the hand of the white man, to one of hope and courage and joy as assurance of protection by the government, gifts of land and schools, and greatest of all, the gift of salvation, was received by them. Within a decade the work has grown from absolute ignorance of Christ to a church membership of more than a hundred Indians.)

THE Mono lifted his eyes to the high Sierras. Gradually he lowered his glance to the foothills. His faithful horse had brought him to within sight of home: the far speck of gray that tipped the

peak at the edge of the canyon. He urged the animal to further effort along the dusty road which carried him steadily upward beyond the deep soil of the Fresno Valley to barren rocks; but as suddenly he checked him.

The Indian's head bent low upon his breast. What was there for him to eat at the end of the trail? His money was gone, all gone; no beef, no eats. Acorn mush at sunrise, at sunset, at noonday, with the roots of plants to vary the acorns.

The Mono had gone down into the valley three months before with hope high for big winter feasts. There was work, plenty of it. The vineyards were green, purple and red with grapes. There was big money, too; but the white man's fire water! it had licked up all his gold.

"White man a tyrant, — too much for poor Indian." The bent form revealed also the hopeless despair of his soul. The Mono turned upon his blanket and looked far off down below him over the broad vineyards and grain fields. Slowly his attitude changed. His back straightened, his head lifted, his chest heaved; his proud eye, his broad brow, his high cheek bones, his erect form, all expressed the claim his soul made.

"Indian first on land: white man no right. These mine! these my father's. Who tell Mexican leave Mexican home for California home? Who tell him take our vineyards? Our fields? Who tell him drive Indians to poor valleys and hills? Who tell white man drive Mexican and Indian from valleys and leave Indian on barren mountain at edge of canyon? What come next?"

Again the back bowed, the chest sank, the head bent, the eyes closed in forced submission to the powers that be. As though bodily contact brought soul contact, the horse responded to his rider with bent head and lagging step.

As they wound the mesa and entered the pine woods leading to the mountain village, it was the ear of the horse which caught first the sound of approaching hoofs. A light sulky swung past them carrying the postman of the hills. The eyes of the Mono opened to note the passer-by, then closed as he held communion with his soul.

"Letter man belong to great President

at Washington. He big eats all the time. Why great President not give Indians big eats? Letterman take letters to white man, white man's family. White man know what letters talk. White man go school, white man's children go school. White man not let Indian's children in him school. Indian's children no school. Great President love white man's children. Great President not love Indian's children. White man grab everything."

The spiritless rider rode on unconscious he was nearing the village through which he must pass before taking the trail up to his shack at the edge of the canyon.

The sound of hoofs galloping toward him again caused the Mono to open his eyes. A herdsman waved his hand in triumph as he shouted in passing, —

"'When the cat's away,' — your squaw's a dandy and your girl's a beaut! I'll see them again."

The wicked laugh of the man when he saw the fierce anger and threatening arm of the victim of his cruel taunt echoed and re-echoed in the Mono's soul. The strong face was overspread with pain and anguish. He sat erect in fierce determination.

"White man a black devil! I kill him! Him use squaws when him likes; spoil our girls. Long time 'go Indian kill white man. White man's friends tell great President; him lawyer say Indian wrong, Indian go jail. Indian no chance. White man too much for Indian; Indian no use try."

The desperate figure settled again into its dejection and misery.

As the horse brought his rider into the village the Mono did not draw rein; there was no money, — and no money, no food. He had no part with the expectant white villagers gathered at the general store waiting for the mail to be distributed. The Indian had no school: and no school, no letters. An Indian on horseback coming up from work in the valley at the end of the season did not attract the attention of the villagers, for he was a familiar object.

The Mono's glance fastened for a moment upon a vacant automobile standing in front of the store; it was the least familiar thing in the familiar surroundings, but he passed it with a glance. He climbed

on in the narrow winding road which narrowed perceptibly in its approach to the barren, rocky rancheria of the Monos scattered over the mountainside. He was within half a mile of the trail leading home when an auto-horn caused the horse's head to turn uneasily. The Indian guided him to an imbedded rock projection of the road. A quiver passed through the animal's frame as the car, clinging close to the perpendicular wall, cautiously rounded the curve. Two white men were the occupants: one intent upon the curve to be turned successfully, the other with time for a friendly nod.

The Mono watched them as they covered the horseshoe bend, at the far end of which was the trail leading to his shack, which he now could plainly see on the high point at the end of the bend. As the men reached the trail he saw the car stop and one of them alight. The car passed on out of sight while the man on foot took to the trail.

Fearing danger to his family the Indian spurred on his horse. He soon entered the trail and followed the visitor through chaparral and around rocks where, in the sunlight, rattlers often spread themselves among the lichen; but the first stars were following in the wake of the departing sun and all had gone to their nests.

The last rods of the trail wound up an acclivity. The Mono held himself for what he might find in the open. As his head came above the level he saw the familiar one-room shack with its one door and window. In the doorway stood his wife, his daughter in her proud teens peeping timidly over her mother's shoulder, and the little son of seven. In the doorway facing them stood the stranger. He was clean-cut and of fine proportions.

The Indian did not wait to greet his family, who showed him welcome in their stoical way, but rode up to the man to learn his errand. The stranger held out his hand.

"They told me at the store you were the captain of this rancheria and spoke the best English. Will you call the Indian men together tomorrow at two? I have some important things to say."

"W'at you want?" questioned the Indian.

"Good news for you all. I am the special agent sent to you by the Government at Washington. Our great President there listened to what you California Indians asked of him and is going to buy land for you so that you may have gardens and fruit trees and pasture for your horses. You will not have to move again."

The Mono took time in which to digest this piece of news. "If the great President give land, — white man make Indian trade for something no good," he argued in doubt.

"No, the Indians cannot sell for many years, — not until your little boy here is a man. By that time the Indians will have learned how to keep their land and the white man will have learned that the President looks out for the Indian."

"Give us poor land? No grow?" asked the Indian, made suspicious through former treatment.

"No, good land with springs to water it."

"Indians, California, ask President four big things: want land, want school, want lawyer, want no fire water. White man's boy, white man's girl read letter. Indian's boy, Indian's girl not read letter, — no school."

"The President sent me to tell you also that a teacher will be given for your children, and a schoolhouse will be built. Your wives will have a government matron, a woman to teach them many good things."

The Mono's brain was trying to grasp as reality that which he had heard. Then doubt expressed itself in his eyes as he leaned over his horse and spoke the word, "Fire-water?"

The special agent checked the faintest glimmer of a smile as he replied:

"That also will be taken care of. The matron and the teacher will help your agent here to find those who sell the fire-water and they will be punished."

The Indian looked beyond the special agent up to his Sierras; he was seeing things. After moments of silence in which the visitor waited, the Mono showed the groping of his mind after new aspirations which hope had kindled.

"All Indians learn, be same as white

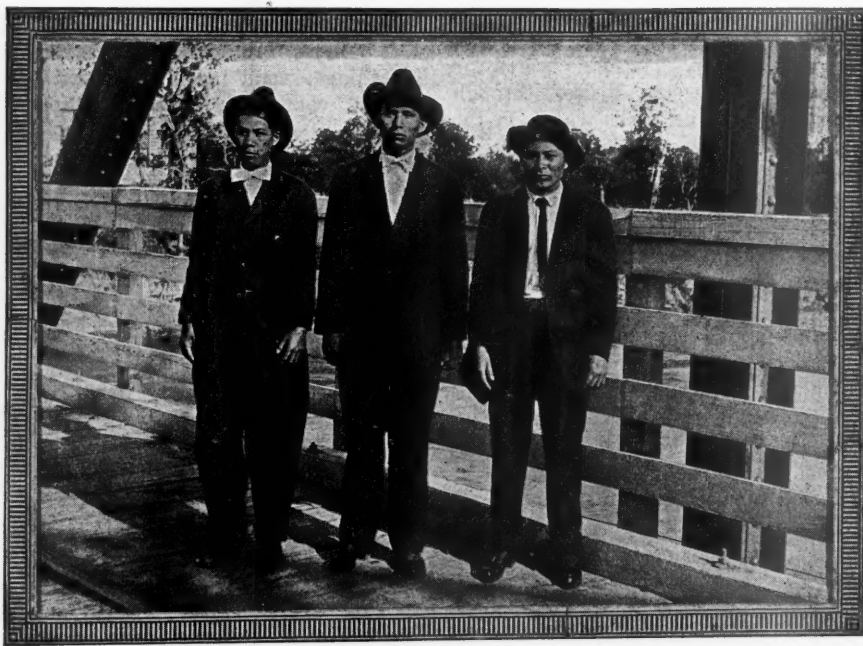
man? School make Indians big man? White man look up high to Indian?"

"Yes, you Indians have walked a long time in the old trail; you have now come to the end of it. On the other side of these high mountains, far away, other tribes have come to the end of the old trail. They are learning the white man's thoughts and the white man's ways. Some sit beside the President at Washington and help him in the big talk. They help to make the laws of our country. Many other Indians sit in high places beside the white man. Some are now citizens and vote. But they have only begun the journey upon the broad road. Now the Monos will follow them. Bring all your men tomorrow and hear about it."

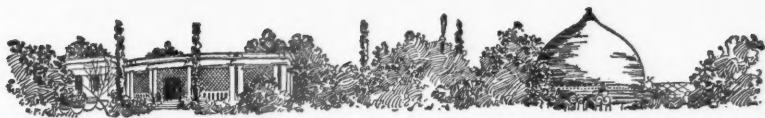
The Mono looked long and hard at the agent. The news, the heartening message, awoke in his crushed spirit a new hope.

When the agent had gone the Indian drove his horse back of the hut to the canyon's edge. With full, deep breath he lifted his chest, he threw back his head. The old pride of his race shone out from his eye. He looked up and out and beyond the Sierras, and up farther still beyond the stars that shone out in the dusk. With canyon below him, the expanse above him, he sat between earth and heaven, a solitary figure, a representative of his race, voicing with inaudible lips the joy of his spirit to the great Spirit, the unknown Father. As it were to receive upon himself the blessing from above, his head bent lower and lower in unspeakable gratitude and humility.

The dumb brute beneath him, barred from the world of spirit, yet sentient to the form he bore, lowered his head in mute sympathy.



NOT THE END OF THE TRAIL, BUT BEGINNING OF A NEW ONE FOR THESE INDIAN YOUNG MEN, REPRESENTING OUR BACONE MISSION SCHOOL. LARGE NUMBERS OF SUCH INDIANS HAVE ENLISTED AND ARE FIGHTING FOR COUNTRY AND LIBERTY



The Oil Vender

HOW HE CARRIED THE GOSPEL TO THE PEOPLE

ALL day long he trudged patiently from village to village, calling out in a sing-song voice, "Oil, oil, who buys oil?"

With a can of oil and a jug and measuring cup suspended from the ends of a carrying pole, he made his rounds, supplying his customers. He was to all, appearances an ordinary, plodding salesman, such as passes constantly every day, year by year, earning the few cash which will keep him and his family from want.

But this unassuming vender had a purpose, unknown to those who bought his oil. As he stopped and measured out the liquid and carefully poured it into the small jar held out to receive it, he began to speak strange words: "Have you heard the Gospel of Jesus Christ?"

"What?"

"Do you know the doctrine they preach at the chapel over there in the town?"

"Oh, the Foreign Devils' doctrine!"

"No, the good news about Jesus. He came from Heaven."

"Oh, you are mixed in your heart, you have eaten the Foreign Devils' medicine and believe their doctrine."

"No, I have not eaten medicine. I believe in God."

"Yes," came the interruption, "We worship God, too. He makes rain fall, and wind blow, we rely on God, on Heaven and Earth to get our food."

"You only depend on Him to give you what you eat; I depend on Him to forgive my sins."

"I haven't any sins," spoke up a bystander.

"Excuse me, I do not wish to offend you, but you know there are people who are 5/10 good, and some who are 8/10 good, but we never find one who is 10/10 good."

"That is true."

"Then you and I have sins, either large or small. Jesus came to earth to forgive these sins."

An old lady hobbled up—a little old lady with bright black eyes. She was well dressed, for she was rich. She had heard the strange words while standing at her door waiting for the servant girl to bring the oil. Now, she wished to hear more. She asked a few questions, which the oil-seller politely answered, while he shouldered his burden ready to trudge on to another place.

Days passed by, the oil-seller was sad of heart. He had been threatened at one village: "If you do not stop preaching, we shall beat you." "How can I stop," he thought.

He came to the old lady's village. Soon he saw her hurrying out of her home. "Oil-seller," she said, "I heard your words and I went to the church. I heard the preacher and I bought some Gospel books. I believe it is all true." What joy filled the man's heart! What mattered the threats of evil men—one soul had been saved!

Trip after trip the oil-vender made to the old lady's village. Her eagerness to learn was only equalled by her desire to do what was right. All her life she had gambled, playing cards with anyone who could be persuaded to join her. Her wine jug was ever with her and she drank constantly. She burnt her cards and smashed her wine jug. She even broke her tobacco pipe into fragments, for she had been accustomed to smoking all day long, and several times during the night and she felt as if she were bound by the fetters of an evil habit.

She rejoices in the truth and the truth has made her free. "How beautiful are the feet of him that bringeth good tidings—that publisheth salvation!"—*The Missionary Survey*.

Things as They Are in Bapatla

BY A BRITISH SOLDIER

III

An evening drive with Mrs. and Mr. Thomssen in their "oxomobile" is often an amusing experience. Rarely have I been out on such a trip without being introduced to sundry gangs of shepherd-boys who—on their way home with their cattle—feel in duty bound to secure a conversation with Mrs. Thomssen. I wonder if I shall be committing a breach of confidence if I expose some of the secrets of Mrs. Thomssen's hold upon these despised and ignorant little lads? Well, a bag of sweets and a basket of peanuts form useful and unfailing baits. That does not mean that on every occasion of such a drive these delicacies are distributed. As a matter of fact there are many more drives than distributions. But this is not the whole secret, nor the chief secret. A winning personality and a manifested care for them are the greatest attractions to these outlaws. At the request of Mrs. Thomssen to sing, they sing a heathen song (one of the only kind they know) in praise of their gods. They are allowed to sing it through, and then they are told about the true God who is their Father and who loves them so much as to send His Only Son to die in their steads, so that they may be saved from sin and be gathered at last home to heaven. Just as we drive away a youngster will run up with the information that he has almost committed to memory the Ten Commandments and John 3:16, and is promptly promised a supply of sweets just as soon as he appears at the bungalow able to repeat the verses without any hitch or mistake.

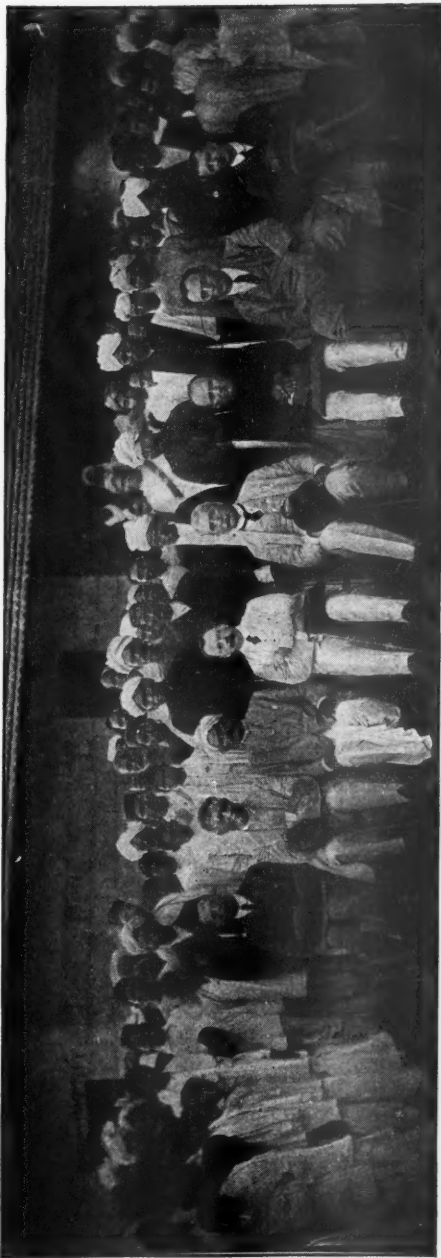
But of all days in the week in Bapatla there is no day like Sunday. A stay over Sunday is worth all the troubles and pains of a journey from Madras. At Bapatla the Sunday school meets an hour before the ordinary church service, and the average attendance is 350. Of these fully 200 are non-Christians.

During the opening and closing exercises the boys sit on the stone floor in front of the

rostrum. Practically all these are Hindus and Mohammedans, and the fact that the parents do not object to their children attending Sunday school is evidence of the high respect and esteem in which Mr. and Mrs. Thomssen are held in the town. The speaker who addresses the Sunday school may judge of the interesting character of his address by the amount of attention he receives from these boys at his feet. Just as soon as he gets on a dry track an animated discussion upon the doubtful character of a youngster who has sweets and won't share them is started between some boys, a conversation which is at intervals temporarily checked by resounding smacks from a Hindu teacher standing nearby. Or, maybe, one youngster will oblige another by arranging his hair in a suitable knot behind, or in performing other toilet charitabilities. But as a rule the boys listen well, and whenever they are called upon to repeat the Golden Text they do so with a violent enthusiasm that would send one of our staidier homeland classes into a fit could they but hear it. But I want to point out here the value of the attendance of these boys as regards the Training Institution. After the opening exercises they are divided up into classes, which are under the charge of training students. In this way the students are brought into touch with Hindu and Mohammedan boys to an extent which would under other circumstances be impossible, and in teaching such classes they are engaged in missionary work of the pioneer order. A good number of caste girls also attend the school and these are placed under the care of female training students.

IV

But the treat of the day is the church service. I know of no prettier sight in all India than that of an Indian Christian congregation gathered together in the church of their religious persuasion. Everybody is carefully dressed and groomed, the



THE CHURCH AT BAPATLA, VISITED BY GOVERNMENT OFFICIALS INSPECTING THE CRIMINAL SETTLEMENT

women and girls dressed in white or light-colored clothes, the girls with one or two flowers tucked in their hair, and the men wearing special Sunday jackets. The blending of the various colors has to be seen to be appreciated. The men sit on one side in the church and the women on the other. The spontaneity and

reverence with which the service is followed and taken part in is inspiring to a visitor. At Bapatla there are no senseless and irreligious objections raised against mothers bringing their children to church. Occasionally a budding Caruso, disregarding the fact that the preacher is holding forth, will volunteer a solo, and when urged to stop will set up a howl of disappointment, or another will go for a stroll along the tops of the school desks in front of his mother until brought to a sudden halt by tripping over an imaginary obstacle, but nobody takes much notice, and no such trivial occurrences are allowed to break either the spirit of devotion of the hearers or the line of thought of the preacher. Sometimes the preacher will suddenly put a question to his hearers, and the unanimity and quickness of the general reply is proof of the interest shown by all in the proceedings.

Often the most interesting part of the service, to a visitor, is when the collection is taken after the close of the sermon. It is then customary for any one who has a special thank-offering to make to come before the congregation and state the cause of his or her gratitude to God, and lay the offering on the table. I shall never forget some of the testimonies I have heard on these occasions. One Sunday morning one of the students returned thanks for the kind treatment he had received during his course of studies in the Training Institution. On coming to Bapatla he was leaving home for the first time, and he had considerable fears and misgivings as to his future, but God blessed him with many good friends who had made his stay in this place very pleasant, and as an expression of his gratitude to God for this he gave a thank-offering. On another occasion a woman walked from her village, a distance of twenty miles, to return thanks for her restoration to health from fever. She had the appearance of being desperately poor, and the rupee she gave represented a big gift to her. On the Sunday before Christmas last a young father stepped to the front of the congregation with his baby boy in his arms and gave thanks to God for graciously sparing the child's life and restoring him to health and

strength, after a dangerous sickness. Previous to coming to church the little fellow had been drilled to place a coin on the table, and during his father's testimony he held a rupee in his little fist, afterwards placing it on the preacher's table. Another young father told with considerable emotion of the death of his only child, a boy. He confessed that he felt sure that God had done what was wisest and best, and he was therefore content to submit to His will. He thanked God for the joy of having been a father, and as an expression of his gratitude to God for lending this child to him he gave a thank offering. It seemed to me that one could not ask for more striking proofs than these of missionary influence and teaching.

Every Sunday afternoon Mrs. Thomssen has a meeting for women on the verandah of the bungalow. This is very well attended, not only by the Christians, but also by caste women and girls. These latter receive no special invitation or encouragement to attend these meetings, and in coming they have to walk at least one mile. They listen most attentively and show an intelligent grasp of all that is said and done. In some respects this is one of the most important features of the work in Bapatla, for obvious reasons.

I shall always regret that I did not have the opportunity of accompanying Mr. Thomssen on one of his preaching tours. I could write much about what I have heard about the value of this feature of his work, but I will confine myself to the detail of what I have seen myself, and surely the work in Bapatla alone affords ample evidence of the immense value of the work Mr. and Mrs. Thomssen are sacrificing so much to engage in. The great success they have met with can alone be credited to the Holy Spirit whose influence is seen and felt in every direction on their field. Almost perfect harmony exists between the missionaries and their various helpers. All are imbued with the same passionate loyalty to Christ and His kingdom, and work and pray unceasingly for the propagation of His gospel.

The traveler through India requires to have the most implicit faith in the fulfilment of God's promises, in order to pray with faith for the conversion of the land, but a visit to Bapatla inspires one with fresh hope and encouragement to expect the dawning of that day when India shall own Jesus as her Lord and Master, and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."



OBJECTS OF WORSHIP IN SOUTH INDIA
(From the Foreign Society's Guide Book for 1918)

OUR MISSIONARY STORY

"Over the Top"

BY AGNES M. NOTT

"YES, Mrs. Cairns, I shall be home this afternoon. Come surely. Bring your knitting. What time?"

"No, two will not be too early. I am delighted. Goodbye."

Mrs. Richmond hung up the receiver and went about her household duties with a pleasant sensation of anticipation, which later expressed itself in the greeting she gave her friend. "So lovely of you to take time from your busy life—" she began.

"No, no, not at all. I just had to come. Really there is so much demanding one's thought, sympathy, energy, that brains simply whirl. Mine does to day. This is the sixth sweater I've knit this winter, besides socks, wristlets, a muffler, oh, yes, and a couple of helmets, and every article for some boy we know, or is related to us. There is Jack, you remember, and Harry!" Mrs. Cairns' lips quivered with emotion as she mentioned Harry.

"I understand," almost whispered Mrs. Richmond. "It touches home so, doesn't it?"

"Indeed! You know Harry is somewhere in France, or perhaps Italy. or even some other corner of the world. Who knows?"

"Who knows?" echoed Mrs. Richmond; she was thinking of her Donald now at Camp Gordon. Aloud she said, "Perhaps it is easier while they're in training here, but even so there is ever the dread, what next? But we mothers must be brave, and our boys must do their bit in this great struggle for right. Sometimes I think it would be easier to go ourselves than have them go. Would be, if it were possible."

Both women plied their needles with nervous haste, each mentally following her boy into the thick of the fight.

Then with that grim determination to

live above the heartache, that makes for character building the strongest, Mrs. Cairns turned to less strenuous chat. "Do you know," she said, "this war has been a great revelation to me geographically. Of course in school days I absorbed some idea of the location of nations, cities, and rivers in Europe, and Asia, but today I *know* just where is Bagdad, Finland, Tiflis, Damascus, the Sinai Peninsula, the Dardanelles regions; even Berlin, Vienna and Petrograd seem more real, and interesting, to say nothing of the art treasures and people over there."

"I have thought of that also. For educational purposes the war is about as broadening as Missions!"

"Missions!" ejaculated Mrs. Cairns, "I confess I don't see the comparison. I never could get up much interest in Missions!"

"That has always surprised me. You are such an enthusiastic worker along other lines, it is difficult to understand how you could so long resist the thrilling inspiration of missionary work."

"Oh, I've tried to get up some enthusiasm. I take Missions, you know, and pay my dollar a year, but somehow it all seems a jumble of China, Africa, India, Japan, Negroes, Indians and this melting-pot theory. Yes, I know," she went on apologetically, "the missionaries are a self-sacrificing people; they have my sympathy going off to live among degraded heathen."

"The strange part is," broke in Mrs. Richmond, "they are by confession among the happiest people on the face of the earth. But aside from their attitude of mind, let us for a moment keep to the educational point of view. My experience has proven that we women knew comparatively little of the world until discovered

through missionary agency. For example, there is Central America, to many of us it was only somewhere between North and South America, but since the Panama Congress (did you read its history?), when three of its republics were assigned to our Home Mission Societies, its history past and present is teeming with interest. El Salvador is said to be the most densely populated country of all the Americas, Nicaragua has one of the largest bodies of inland water known, and Honduras furnishes the world every year with a banner crop of bananas. In San Salvador, San Miguel and other points, our missionaries and three of our Training School girls are working among the people who under Catholic Spain's rule have sunk to great degradation. The minute Missions comes I hunt for latest news from Central America."

"That is surely interesting," conceded Mrs. Cairns, "but naturally we would be interested in republics so near our own."

"Naturally? I wonder," mused Mrs. Richmond. Then with a far away look in her eyes she added, "The same truth applies to other countries too. I remember how vaguely Assam, Burma, Korea, Siam, once floated around in my mind. They were somewhere, but with my best endeavor neither one settled down into a permanent place on the globe until I read Adoniram Judson's life history. After that Burma staid definitely across the Bay of Bengal from India, and you may be sure the development that followed the Judson's beginning is now a subject of vital interest. I can hardly wait for Missions each month to learn what is doing there, and Rangoon!! Pardon me, I was on the verge of a whole afternoon about that wonderful city, now almost as familiar as New York City. Just the same with Assam, once interested in its tea-gardens and the hosts who work in them, and you have a clear vision of the Brahmaputra River and its wonderful valley, down to which the wild hill tribes wander. How could Assam be anywhere but north of India and Burma? Especially when you begin to love the Garo people, with their self-supporting ideals, there converts filling positions of honor and trust for the government, and so one might go on, with

Korea receiving the gospel with remarkable eagerness; with Siam, China, India, the Islands of the sea, each equally educational as well as missionary. Isn't it fascinating?"

"As you tell it," admitted Mrs. Cairns.

But Mrs. Richmond paid no heed. Her thoughts had wandered to the Land of the Rising Sun. "Japan, too," she said. "Each month I search Missions for every scrap of news from Japan, for Yokohama, once but a port for entrance into the mystic land of Nippon, now stands out radiant with the light that shines from the hills overlooking the city and harbor where are our missionaries, a self-supporting church, the ideal Mary Colby school buildings and grounds; one could almost find them in the dark.

"And Tokio, the Washington of Japan, is no longer only a heathen city reflecting scenes of royal pomp, but a network of schools, hospitals, churches, societies, all under Christian control, with the crowning glory for us in the fine new Baptist Tabernacle. You should read a description of it, and what prominent Japanese men said at its dedication!" A tender look came into her face as she continued — "And Japan's Inland Sea! Did you ever read of it's marvelous islands and waterways? It took Captain Bickel of blessed memory to reveal its charms to the world, its million and a half people among whom he started the gospel leaven that promises to leaven the whole lump."

"But," began Mrs. Cairns doubtfully, "doesn't it take a great deal of time to learn so much about all these countries? Time that many think might be spent to more advantage at home?"

"Time?" repeated Mrs. Richmond. "How much has it taken to become familiar with the countries involved in the present world struggle?"

"That seems different to me. One picks up so much just absorbing bare facts as they come from day to day, chatting over knitting, hearing lectures and Red Cross workers, besides it is *our* men and boys, nurses and doctors who are involved. We know them, have a vital interest in wherever they may be, and what they are doing."

"How beautifully you express it!" ex-

claimed Mrs. Richmond admiringly. "With very few words you have answered your own question, for it is *our* men and women, doctors, nurses, teachers who are scattered over this big world fighting with weapons of love for the coming of the Kingdom of our Lord. Once acquainted with them you can't resist following them across the seas, and watching eagerly for word of their work and welfare in Missions, denominational papers, lectures, and especially for us women at Circle meetings, until with comparatively little time spent, anyone is saturated with love for their work. Then in the gigantic need for missionary effort at home, watch for Training School notes, and follow with prayers its girls among the foreign population, or South, where thousands of educated colored people are being sent forth each year from schools and churches to revolutionize their race. Spelman alone has 700 students — or West to Bacone College and Orphanage, Saddle Mountain, Sunlight Mission, where the Indian is being civilized, learning to walk in 'The Jesus Road' and thus uplifted — then follow the Chapel Cars, Cruisers and Colporters of the American Baptist Publication Society into regions of our far West. That will be a revelation both geographically and missionary, if I am not mistaken.

Religious destitution out there will tug at your heart-strings until you wonder whether killing men in the cause of righteousness or giving them the gospel is most necessary for world peace."

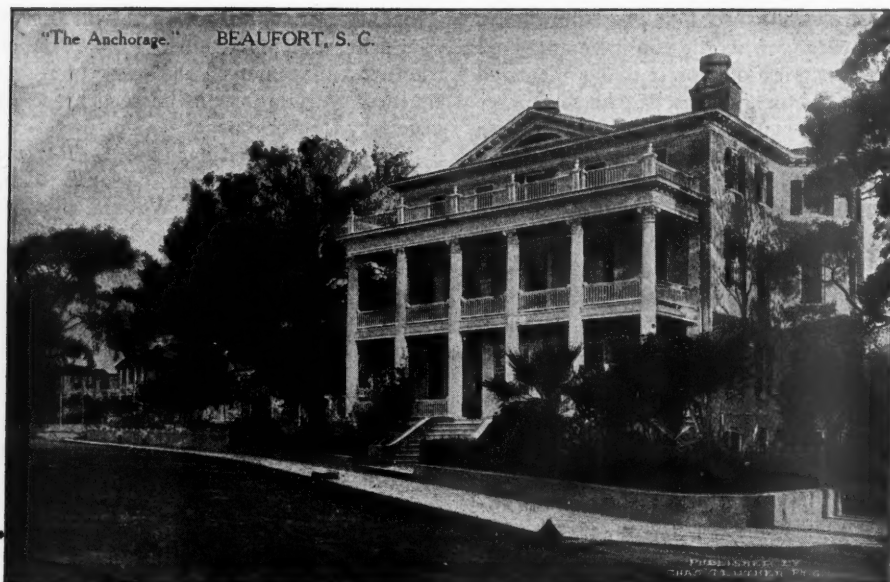
"Why, of course if it comes to that, one wouldn't hesitate long," declared Mrs. Cairns emphatically. "We are all now agreed that Christianity is the only hope for humanity."

"The only hope! The world's only hope." Mrs. Richmond laid down her knitting as with husky voice she said, "Then perhaps — if the civilized world had talked, and worked and given of themselves, their boys, their gold and silver, as enthusiastically for ushering in the Kingdom of God, as they are now doing for this hideous war — our Donald — and Harry — wouldn't need our knitting."

Mrs. Cairns folded her finished sweater, the sixth one she had knit this winter, and with almost no spoken word started for home, her whole being obsessed with the tragedy of what might have been, but is not. In agony of spirit her lips moved: "The world for Christ and I desire it, all my life have prayed 'Thy kingdom come,' and yet," — the next words sounded clearly upon the still wintry air — "and yet, I have been a willing neutral in the struggle."



THE DAILY VACATION BIBLE SCHOOL AT LAKE CITY, SOUTH DAKOTA



ADMIRAL BEARDSLEE'S RESIDENCE

Mather, the Barrel School

BY MISS CARRIE A. HUNT, ACTING PRINCIPAL

NEVER is any great historic upheaval lacking in men and women especially endowed for heroic sacrifice. Among those who heard the call in the 60's was Rachel Crane Mather, a Boston teacher. Gladly was her position as principal's assistant, with its social standing and good salary, relinquished, that she might become an active factor in the solution of unprecedented conditions among the Negroes of Port Royal Island.

Mrs. Mather's small savings, enhanced by a gift of \$300 from Boston teachers and friends, purchased land on the island, to which were brought for rebuilding two government buildings from Hilton Head. Here the great mother heart housed the many who came till the houses overflowed. Middleton Brown, chore boy, student and pupil teacher, listened one evening during devotions, as Mrs. Mather grieved because she must turn so many away. The next morning he hastened to her and said, "Mrs. Mather, don't worry any more. I had a vision last night." Pointing in different directions, he added, "I saw a

building here, and there, and there." And it came about as Middleton dreamed.

From 1868 to 1903, Mrs. Mather gave joyful service to the cause she loved. In the earlier years the school was supported by contributions from Northern friends. On one occasion Mrs. Mather was permitted to speak at an evening meeting in Henry Ward Beecher's church. After her address, that great man arose, emptied his pocket of all its cash, and said, "Here, you men, you do the same." Mrs. Mather's tender story was rewarded by a goodly sum.

In 1881 the property was deeded by Mrs. Mather to the W. A. B. H. M. S. of Boston, while Mrs. Mary E. Reynolds was corresponding Secretary. In 1897, Mrs. Mather found herself unable to direct the work. At her desire Miss Sarah E. Owen and Miss Lizzie R. Kinsman were appointed by the Board to assist at Mather. Then began the unique financial support of the school. A small cabin on the campus was remodeled into a store. Barrels of clothing were there un-

packed, and a good sum was realized as the needy came to buy. From this fund was built Owen Hall. Here were held in 1901 the first commencement exercises of the school. It was made an ovation to the faithful founder. She rejoiced in this cap-sheaf of the work, though she had regarded its approach with some trepidation. Ere the third year came, Mrs. Mather was laid to rest in Deep River, Conn.

In 1906 the barrels again put their "heads" together and provided \$1,400 towards a girls' dormitory. This was named Stoughton Memorial in honor of the mother of the family that gave \$1,000 toward the building.

In 1913 Miss Owen's health failed, and Miss Kinsman's presence was needed at home. The Board in Chicago appointed as principal Miss Carrie A. Hunt, a graduate of the Baptist Missionary Training School of Chicago. Under her wise management larger sums have been appropriated for the work at Mather, and each department has broadened its sphere of influence. As in early days, the Bible is the standard, and many Mather graduates are doing good work in county schools. Mather is lovingly called by graduates "Dear Old Mather."

Mather Industrial School is situated on a bluff of Port Royal Island, about one and one-fourth miles from Beaufort, one of the quaintest and most picturesque towns on the continent. Overlooking beautiful Beaufort Bay are stately colonial mansions, large warehouses, with here and there a little cabin. At the other end of the island is Port Royal, visited by Frenchmen before the founding of St. Augustine. The shell road connecting the two towns is as smooth as a New York boulevard, while on either side are chinaberry trees and Spanish bayonets overrun with sweet-scented honeysuckle and Spanish moss.

The stately oak, bearded with strands of moss, often three feet long, and the tall pines are the trees most commonly seen. Mather School campus extends from bay to bay, and their waters reflect the gorgeous tints of the rising and setting sun.

Six buildings grace the Mather campus, while upon a portion of the new land purchased last year an up-to-date brick barn is in process of building. More comfortable quarters may lengthen by five years our faithful pony's life. "Betty-bi-do" is already twenty-eight years old and has traveled the road to Beaufort thousands of times. Could she talk, how fully would



MATHER COTTAGE, MATHER SCHOOL



HATS AND DRESSES MADE AT MATHER SCHOOL

she narrate stories now unknown of the past history of the institution.

The course of study at Mather includes all grades through the second year of High School; and the pupils receive instruction in sewing, millinery, basketry, cooking, agriculture, Red Cross and home nursing, laundering, and general housework. The

more advanced students take the Sunday-school Teacher Training Course.

The Beaufort colored school, numbering about 300, offered to transfer all its sewing to "Mather" sale house, if the latter would furnish materials. As this will help both institutions the plan was adopted; therefore Mather will find more acceptable



CLASS IN AGRICULTURE AT MATHER SCHOOL



MRS. RACHEL CRANE MATHER, FOUNDER OF MATHER SCHOOL
AND ITS PRINCIPAL FOR TWENTY-FIVE YEARS

than ever gingham, muslin, long-cloth, trimmings and white thread (60 and 70). Some community work is being carried on at Dixonville also.

Students as low as the sixth grade have earned money teaching school or by sewing, while every graduate almost without exception has successfully followed one of these two occupations. The compensation in money is very little, as the country rural schools have a session of sixty-three

school days on an average. Five recent graduates are now in college making an excellent record.

Seldom does the school year close without witnessing the conversion of all students, and the study of the Bible stands paramount to all others.

An account of the semi-centennial celebration may be expected in May Missions. This school has done a vast amount of good, and is the monument of the founder.

THE FIVE YEAR PROGRAM

The Technique of Christian Service

BY REV. P. H. J. LERRIGO, M.D.

Executive Secretary of the Five Year Program Committee

IN the medical profession, in the industries and even in the fine arts an important word is "technique." It stands for the detailed steps, many of them very minute, in the successful completion of an operation, a manufactured article or an artistic performance. The marvels of modern surgery and the highly finished products of our factories are the result of a faithful attention to the minutiae of a technique elaborated through years of painstaking experimentation. Faulty technique is responsible for worthless or imperfect work. The master workman is master because he allows no detail of the task to escape his control. There is a rapidly developing technique of Christian service, the outgrowth of multitudes of experiences, and the Christian artisan brings to his task a loving enthusiasm that spares no pains in mastering the intricate but essential details which go to make up the price of success in the Master's service.

A very interesting inquiry has recently been conducted by the Five Year Program Committee among the churches of the Northern Baptist Convention in an endeavor to secure accurate statistics as to the use of the Every Member Canvass. Briefly the results are as follows:

Number of churches reporting.....	2258
Number using the Every Member Canvass.....	1700
Those attaining results ranging from good to excellent.....	1415
Those attaining fair results.....	131
Those reporting failure.....	54

The overwhelming testimony to the value of the Canvass coincides with what was expected and what has been obtained in other denominations. The expressions

of approval received are too numerous for quotation but a few vigorous samples will be of interest: Rev. F. A. Maier of Byesville, Ohio, writes: "It has solved our financial problems and quickened spiritual life." Rev. C. W. E. Taylor of Clinton Falls, Minn.: "The financial appeals and worry have been discarded. They are not needed." Rev. Frederick Buermann of Portland, Oregon, says it is "as sunshine compared with lightning. A steady giving." Rev. A. H. Stover of Woodstock, Me., says it "helped to put a little church on a better financial basis." These expressions are duplicated many times, but interesting and encouraging as they are, this article has to do with the very small number of cases where failure is reported.

An intensive study of the cases in which the results were not up to expectations reveals in practically every instance a definite reason for the failure. The Secretaries of the Five Year Program have taken the pains to make a careful study of a number of instances in which unsatisfactory results have been reported following the Every Member Canvass, and it may be confidently stated that every such failure is due to a serious error in the technique of the conduct of the Canvass in question.

In many cases the error is apparent upon the very first glance, as for example one church reports: "The canvass had not much result, as it was poorly planned." This emphasizes the primary and essential necessity for a thoroughgoing preparation. There is a very close analogy between the Every Member Canvass and the conduct of a surgical operation. The latter, as every

surgeon knows, to be entirely successful must be very carefully planned and in most cases includes two periods: the first, a period of preparation usually of considerable extent, during which every effort is made to get the patient into the right condition to yield the best results from the operation, and no detail capable of contributing to this end is neglected. The second is the period of the operation itself, which is as brief as possible and in which careful attention to every minute detail is of paramount importance.

Similarly in the Every Member Visitation there should be a period of preparation lasting not less than a month during which careful attention should be given to the task of preparing the entire membership of the church for that which is to take place, with correspondingly adequate training at the same time for the body of visitors in the effort they are about to make. The second period is the canvass itself, which is to be put through in the briefest possible space of time, usually two or three hours on Sunday afternoon. Much careful planning is necessary in connection with both of these periods. Literature is prepared and may be secured from any of the denominational secretaries covering the needs of the case, but it is evident that one can expect little but failure if important details are neglected.

An illuminating comment came from a church in Illinois: "Congregation not ready to do justice to such an undertaking." The interest in this particular statement lies in the fact that it is expressive of the situation in a good many churches. The pastor has become convinced of the value of the Every Member Canvass both on account of the volume of testimony regarding it and also perhaps because of experiences in other churches. His people, however, are wedded to old methods. The easy thing to do is to follow the familiar lines of action, or perhaps a better word to use would be, inaction. But there is a remedy for this. The congregation needs educating. It can be done, and this indeed is the item of chief importance in the period of preparation which should inevitably precede the visitation. Indifference to the plan arises in many cases not from an unwillingness to do Christian service but

from ignorance of the splendid results both in a financial and spiritual way which may be achieved through the plan.

The proper medicine for such a case is enlightenment and the first step is an adequate presentation of the method at a full meeting of the congregation. This may be done on Sunday morning, and State and District Secretaries as well as the Secretaries of the Five Year Program are always ready to assist the church by making such a presentation. An even better initial method is that which has been followed by a great many churches, a fellowship supper on a week night, at which a large attendance can readily be secured. At such a gathering the plan can be explained in detail. It is well to introduce outside testimony by inviting the pastor of a neighboring church where the plan has been successfully employed, and in a good many cases laymen from other churches have rendered excellent service on such occasions by bringing the testimony of their own experiences.

A church in Maine reports that "the results were not good because too many inexperienced men were allowed to solicit." There are two factors in this case worthy of notice. In the first place, the preparation was evidently inadequate. Experience is of course always of value, but many thousands of entirely inexperienced men and women have gained splendid results in the Every Member Canvass after due preparation. There should be at least three meetings to discuss the plan and perfect the details of the visitation. At these meetings the budget of the church both for current expenses and for missions will be carefully planned and talked over. The method of approach will be gone into and the points to be emphasized will be carefully stressed. Moreover these meetings offer the opportunity for adding to the campaign that element of prayer without which it cannot possibly be truly successful. It must be borne in mind that the Every Member Canvass is not merely an effort to secure the underwriting of the church budget but it is a piece of cooperative work on the part of the entire membership and congregation with a view to developing in the life of every one connected with the church an added interest in the work of the Kingdom of God, and

that normal response to the Master's call for service and sacrifice which every Christian ought to present. Prayer should be associated with every step in the campaign, and the church has a right to expect a spiritual quickening and an increased efficiency in its local and world task as the outcome of the effort. Of course, it is true that the committee should not consist entirely of young and untried workers, but a little careful planning will obviate such a danger, and in the assigning of companions for the visitation, which should always be carried out two by two, it is well to place a less experienced worker with one more familiar with Christian service. This has the double advantage of furnishing the enthusiasm and vigor of youth on the one side and the ripe experience of maturer years on the other. The one supplements the other and in this way new workers of large ability are very frequently developed. Few canvasses which are properly carried out fail to bring to light new talent of great value in the personnel of the church.

A church in Missouri reports that "there was almost no result because of lack of care in making the canvass." This comment emphasizes the supreme importance of attention to the details of technique both in preparing for the visitation and in carrying it out. There should be a card index of the membership of the church and congregation, and from this should be prepared the cards which are placed in the hands of the visitors. The latter should bear the name of the person upon whom the call is to be made, together with an accurate address and some indication as to whether the person is a member or non-member, a regular attendant at morning or evening service and prayer-meeting, a member of the young people's society, Sunday school or other organization of the church, a regular contributor or not. This information can be placed in very abbrevi-

ated form upon the card and will furnish the visitor such information as will enable him to talk intelligently with the person upon whom he is calling. The routes must be carefully mapped out so that the visitors are not required to cover unduly long distances. If in addition to this the visitors are carefully instructed as to the object of the canvass and the line of conversation to pursue, there need be no fear as to the results.

In conclusion there is one other reply which demands comment. A pastor of a church in Kansas says the plan is "not much good and a task on the faithful." One could not ask for a very much better testimony than the latter part of this phrase. It is a "*task on the faithful*." The fundamental principle underlying the Every Member Visitation is that "the faithful" have at last come to the conclusion that there is a task for them in the Christian church and that they dare no longer evade their own responsibility by calling a pastor and expecting him to carry the entire burden of the church's responsibility. The hope of the future in the Christian church lies in the fact that the membership is awakening to the possibilities of lay effort. Team-work and cooperation are the keynotes of the present day. Earnest, vigorous initiative on the part of the individuals making up the church membership would insure large achievement in the experience of any church, and this the Every Member Canvass unquestionably elicits and develops. The experience of those churches which have used the Every Member Canvass method the longest, and have accomplished the largest results by means of it, is that it awakens the members of the church to the latent powers within them and that the forces thus harnessed are subsequently put behind other tasks, until the church becomes entirely competent in the fulfillment of its local and world-wide mission.





The New Day

It would be a misconception of the Laymen's Campaign to suppose that it is comprehended in a Million Dollar Drive. The million dollar part is only an incident—an important one, in the present conditions, but by no means the most important feature of the new movement of our denomination. In the origin of the movement there was no thought of a financial campaign. The plans and purposes reached much further than a single big spurt and then a stop. The idea was generated that the time had come to work for a new day and order in the denomination—an order in which the laymen should come into a truer and more definite relation not only to their local churches but to all the work of the denomination.

Thoughtful men in our churches realized that the laymen must take a new position in regard to the church and a new place in it if the church of Christ is to be a molding and dominant force in the life of the world after the war. Reconstruction will demand new affirmations and compel new relations. The static church will vanish. The dynamic church will grow and bless the world. If the Baptist denomination is to do its share of reconstruction work its laymen must be ready to assume a quite different proportion of the burdens and perform a much larger part of the service which the world has a right to expect of the church.

Hence the laymen's campaign, which did not start with a financial object, took up the first distinct task that came to hand, as affording a definite temporary goal that would afford a

practical exercise for the interest awakened by the meetings in Cleveland and Chicago. Enthusiasm engendered and allowed to evaporate for want of practical outlet in service is a harm and hindrance. The Million Dollar Drive saved the laymen from that situation. The results have been full of promise for the future years. The layman who has learned the joy of a real relationship to the larger concerns of the Kingdom will not shrink back into his former lean dimensions as a Christian. Once get the missionary leaven at work and it will leaven the whole man. When the best business brains in the denomination discover that the church needs them and affords opportunity for their use in large ways, the church will take a new place in the community. Money will come when the active interest and participation are secured.

Unless the purposes in the minds of the laymen who started the movement utterly fail of realization, we have already entered upon a new era in the history of the Baptists of America.



Atlantic City in May

Effort will be made to secure an unusual attendance of laymen at the Northern Baptist Convention at Atlantic City this May. The location is favorable for a large gathering. The accommodations will be ample, and unless unexpected transportation difficulties interfere, we ought to have a meeting of marked influence. Now is the time to be making large plans for the future. We have learned a lesson from military unpreparedness that

should be taken to heart and save us from spiritual unpreparedness. We shall have grave issues to meet in the reconstruction period. Home missions must take on new meanings and tasks. World evangelization also will assume new aspects in connection with the federation of the world for universal and enduring peace. The Baptists ought to make Atlantic City memorable for its discussions and plans, and for such a company of laymen from all parts of our field as we have never seen before.



A Happy Thought

That was a happy and characteristic thought of Dr. Lerrigo's to link a million dollars and a million prayers. This is the way he puts it:

A prayer with every dollar! It is futile to give our money without ourselves. The personal power with which we can endow our gift will make it doubly potent. Christ felt that "virtue" had gone out of him at the touch of the woman in the crowd. May it not have been the virtue of a conscious prayer from his heart that she might be healed? Accompanying your gift, virtue shall go out from you if every dollar is freighted with a prayer. The prayer is the link which binds the influence of the dollar back to you, so that every good thing resulting from its use shall be the coined value of your personality, the crystallized fruitage of your desire and earnest volition.

A prayerless dollar: A cold piece of hard silver, value 100 cents. Soon expended, with little accomplished in these days of high prices. Like the impersonal thirty pieces which priced the Master's betrayal. Like the half price brought by Ananias and Sapphira. Can you imagine the two of them kneeling together in the fellowship of unselfish sacrifice and asking God to bless the defective gift? But a dollar sped with the energy of a Christian's prayer has unknown potency. It will release the printed page bearing the words of the Master, it will supply the medicine needed for the

modern demonstration of Christ's meaning in the story of the Good Samaritan, it will transport the messenger of truth to the world fields, and the prayer accompanying it will double its efficacy.



A Finely Managed Campaign

Whatever else might be true of the Million Dollar Drive of the Baptist Laymen, one thing certainly was—that the campaign was handled in masterly manner by Dr. Haggard, who at much sacrifice took the executive secretaryship. He added one more proof of his special gift for marshaling forces, organizing a work thoroughly, originating or securing literature of the taking type, and permeating the whole organization with his own active and indefatigable spirit. When the Editor happened to drop in at the Campaign Headquarters in the Fifth Avenue Building, the secretary was at the most trying point of the movement—struggling with a dozen difficulties at once, including efforts to secure stenographic, secretarial and editorial help, seeing artists and printers, hustling mailing lists, and such a general whirl as might well have put him in an asylum. But by working from before breakfast until the next morning he brought order out of chaos, gradually got competent help through the assistance of the Societies and Convention Boards, put out literature that any layman would find it hard not to look at and through, and in it all kept his optimism and good nature. The denomination owes a debt of gratitude to Dr. Haggard, and the laymen know it.



More than fifty missionaries are supported entirely and directly by individual Baptists throughout the United States. In one case a prominent Baptist business man has placed a missionary on the payroll in his office, sending a check for salary regularly every month. He considers this missionary as his own "foreign representative."

NOTE AND COMMENT

¶ We think Dr. Gulick is right in believing that a sinister pro-German anti-Japanese campaign is being carried on in America. The Hearst papers seek to divert American attention from the tragedy due to Germany's imperialistic and militaristic ambitions. They wish to create animosity against Japan as leader in a world conflict of the white and yellow races. Dr. Gulick has lived in Japan for nearly thirty years and is now serving as the Secretary of the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America. He feels that unless this Hearst poison of race prejudice and this malicious international slander is overcome, the future of the world looks black. This kind of anti-Japanese campaign may ultimately create a real "yellow peril" for the Occident, because it will create a real "white peril" for the Orient. The real "yellow" peril in this country is found in "yellow journalism."

¶ The Home Missions Council, constituted by the evangelical denominations through their national Boards and Societies, has taken advance ground in Home Mission activity. It has established headquarters at 156 Fifth Avenue, New York City, and equipped an office for service. It has elected Rev. Alfred Williams Anthony, D.D., LL.D., for many years active in federative Home Mission movements, as Executive Secretary. He has accepted and will enter on his work immediately. A definite and comprehensive program has been agreed upon, which, it is believed, will give the Home Mission work of all the denominations the eminence in cooperative plans and service which these crucial days insistently demand. This program will soon be announced and will, it is thought, enlist the active cooperation of all branches of our common Christianity.

¶ Union Theological Seminary offers three Missionary Fellowships annually, each yielding \$500, assigning them to mission-

aries on furlough or to exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service. Their aim is not only to promote advanced missionary preparation, but to encourage productive missionary scholarship. We note with interest that one of the Fellowships goes this year to Rev. H. I. Frost, B. D., M. S. T., of our Foreign Mission Society, whose station is at Balasore, India, formerly the Free Baptist Mission. A second goes to Rev. M. S. Frame, B. D., of the American Board, at Tungchou, China; and the third to Rev. En Kashiwai. Professor of Church History in the Tokyo Theological Institute. Applications for the academic year 1919-1920 should be in the hands of the Seminary Registrar not later than Jan. 1, 1919.

¶ The "Short Course in Theology" at Jackson College in Mississippi has been a gratifying success again this year. The preachers from all sections of the state enter into the school regulations and work from 8.30 to 4. President Z. T. Hubert sends a picture showing more than 70 of the men, and they make an earnest body. The editor well remembers his visit last winter, when this highly appreciated school was in session. Jackson College in this way greatly extends its influence for good.

¶ On February 17th Rev. F. H. Divine, Church Edifice Secretary, raised \$4,610 to complete the payment on the new meeting house of the First Baptist Church of Glen Rock, Wyoming. He is making a trip to the Western Coast, where many Baptist churches are eager for his cooperation.

NOTE THIS, PLEASE

¶ We are going to press ahead of time, to try and make up for the mails, which are absolutely uncertain, even for letters. This is war, and our subscribers must exercise patience, sharing that with us. The magazine has always been ready on time, but has been received any time but that.



THE OUTLOOKER has recently been reading some Catholic papers. There is much in them that is interesting, not a little that is amusing. It is a good thing to get the other man's point of view. One of these papers, published in the West, furnishes its readers with this editorial paragraph:

There is dispute among our Baptist friends over the location of the first Baptist settlement in America. In a few years the last place of Baptist worship will probably be discussed. There is no doubt about where and when a Catholic service was first held in America. It was in San Salvador on the 12th day of October, 1492.

As to which it is in place to say that if the editor will tell us exactly and definitely where San Salvador is, he will settle a point about which investigators have been in dispute for some centuries. As for the "last place of Baptist worship"—well, perhaps. And finally, brethren, who is disputing among us over the location of the first Baptist settlement in America?

* *

THE OUTLOOKER's attention has been called to the strenuous efforts that are being put forth by the Catholic Church to win the Negroes. There is no question that progress is making. One reason—and this Protestants may well take to heart—is that the colored people are received on equal terms in the church, are not assigned special sections in which they may worship, and are made to feel that in the church there are no distinctions. This makes a strong appeal to many, and there are also attractions in the ceremonials and liturgy and ecclesiastical pomp. Appeals to the sensuous and superstitious find special susceptibility, and gains therefore are not to be wondered at.

* *

The Josephite Fathers have been given the care of the colored Catholics in the United States as their exclusive work.

Sixty-three priests of this Order are engaged in negro work; 31 seminarians and 50 students are preparing themselves for the priesthood; 88 sisters and 38 lay teachers are in the classrooms of the various mission schools, and 24 sisters are in charge of the domestic departments of these schools. THE OUTLOOKER hopes that knowledge of these facts may convince our people that the mission of our Home Mission schools for the Negroes is not yet accomplished, and that the need is greater than ever of spreading the knowledge of the gospel according to the New Testament among them.

* *

THE OUTLOOKER notes with some surprise that the brewers are opposed to national prohibition, according to Jacob Ruppert, President of the New York State Brewers' Association. The reasons he gives are that absolute restriction would cause factional and political strife, that absolute prohibition "is obnoxious and unthinkable," and that this is not now a proper question to occupy the attention of either state or nation. Of course he alluded to the fact that the business yielded the state a large revenue, but forgot to mention how much it cost the state for police, courts and prisons. The Association's lawyer went further, charging that political expediency and not conviction secured the necessary vote in Congress, and that once the ground is broken, we may next expect the prohibition of tobacco, candy and high-heel shoes. Well, that might be possible, and few would deny that the daily walk would not be better, barring the candy. But the point that specially interested THE OUTLOOKER was the exceeding great care which these manufacturers of crime-and-poverty-breeding beverages have for the liberties and rights of the American people. Touching indeed!

* *

Foreign Missions in Chicago

THE STORY OF THE QUARTERLY MEETING OF THE FOREIGN MISSION BOARD AT CHICAGO, FEBRUARY 10-13, 1918

BY WILLIAM B. LIPPARD

THE Baptist ministers of Chicago and vicinity had a unique program for their weekly meeting on Monday, February 11, in the auditorium of the Immanuel Baptist Church. A large number had gathered in order to meet in joint session with the Board of Managers of the American Baptist Foreign Mission Society, who had scheduled the important quarterly meeting of February for Chicago. Many of these pastors on the preceding day had welcomed the visitors into their respective pulpits. Missionaries, members of the Board and officers had each filled two appointments, with the result that more than forty congregations were thus reached.

The great metropolis of the Middle West had dug itself out of the accumulated snow-piles left by the January blizzards. The streets were once more passable and pedestrians could move about the town without the difficulties experienced during the previous weeks of storm. It seemed providential that the Board should have scheduled its meetings for just those days when the city was favored with weather conditions reminding the visitors of the approach of spring.

After informal greetings the genial editor of "The Standard," Dr. Clifton D. Gray, chairman of the Chicago Ministers' Conference, opened the session and introduced as the first speaker Dr. Herbert J. White of Hartford, Connecticut, chairman of the Board. He described vividly the burdens which the Board was bearing because of the need of reinforcements in the missionary staff and the tremendous urgent need for equipment in all the mission fields. He spoke tenderly of the serious blow that had come to the Japan Mission during the year through calling to higher service of three well-known and distinguished missionaries — Dr. John L. Dearing, Captain Luke W. Bickel and Rev. Frank C. Briggs. Who was to take their places? Associate

Secretary Huntington followed him and presented some of the difficulties which the Board is facing in its attempts to secure candidates for missionary service. Dr. W. E. Witter of Assam in his remarkable address presented a vivid picture of conditions at Gauhati and the strategic evangelistic opportunity which the Society has among the thousands of students attending the college there.

During the conference session the ladies of the church were busy in the dining-room, preparing a most appetizing luncheon, substantial and yet also patriotically in harmony with the government plan of food conservation.

The conference adjourned for luncheon and for an hour following listened to brief addresses by Rev. D. C. Holtom of Japan, Rev. W. E. Wiatt of Burma, Dr. Judson C. King of Belgian Congo, and Rev. J. Heinrichs of South India. The closing address was given by Dr. Emory W. Hunt, President of the Society. In his characteristically gracious manner he gave a heart-to-heart talk from a pastor to pastors, stating that the responsibility for the great work of Christianizing the world rested squarely upon the churches of the home constituency.

Monday afternoon was devoted to meetings of regular standing committees of the Board, and all day Tuesday was devoted to regular business sessions, attended by a large number of visitors. The meetings of the Board at Chicago were similar to those held at Indianapolis a year ago, the intention being to give members of our constituency in various sections of the country a real opportunity for observing at close range the responsibility of the Board in the administration of the great foreign mission enterprise, and also to study first-hand some of the larger needs faced by the missionaries on the fields.

Tuesday afternoon a special session was held with representatives of the Executive

Committee of the Convention. The needs in the work of the Society for the current year, which had not been provided for in the regular budget, as well as the necessity for an increased budget of expenditures for the next fiscal year, were presented by Home Secretary Aitchison. He called attention in detail to the share to be devoted to the work of the Society of the extra million dollars which the laymen of the denomination had set before them as the objective of their campaign. This share amounted to \$213,947. Specific needs for property and equipment, including hospitals, chapels, school buildings, were presented, for which in the nature of the case no provision could possibly be made in the regular working budget of the Society. This session was continued on Wednesday morning, February 13, and the afternoon was devoted to a consideration of the needs of missionary reinforcements. Several candidates for missionary service were given definite appointments by the Board, among them being Mr. and Mrs. Albert J. Dahlby of Minneapolis, Mr. and Mrs. William R. Hutton of Chicago, Mr. John Bjelke of Columbus, and Mr. Newton H. Carman, the son of Dr. A. S. Carman, formerly pastor of the Baptist Church of Marietta, Ohio, and now Joint District Secretary at Chicago. The two sessions thus centered about the general theme, "The Consecration of Wealth and Life to Missionary Service."

The Monday evening session was in the nature of a young people's rally of the churches of Chicago. A large audience of young people gathered in Immanuel Baptist Church and listened to four challenging and thrilling addresses, three of them by Missionaries S. E. Moon of Belgian Congo, O. L. Swanson of Assam, and Dr. C. B. Leshner of South China, and the closing address by Dr. Frederick E. Taylor of Indianapolis. In his masterful presentation he showed that three words — prayer, service and sacrifice — summed up the responsibility of our young people in relation to the missionary enterprise in the present world crisis. A luncheon for Chicago business men was held in the new banquet hall of the Chicago Y. M. C. A. Wednesday noon. More than 125 men enjoyed the fellowship of this meeting and the addresses

which followed. Dr. Arthur C. Baldwin of Montclair, N. J., discussed the missionary enterprise from the point of view of a pastor; Mr. John Nuveen of Chicago from the point of view of layman; Dr. C. B. Leshner of South China from the point of view of a missionary. Dr. Leshner gave a most vivid portrayal of the work of the medical missionary, describing the terrible conditions of plague in China and his experiences in inoculating 643 patients in a single day. Mr. D. C. Shull and Mr. Ambrose Swasey, representing the Executive Committee, spoke at the close and talked of a new day among Baptists in view of the encouraging campaign being undertaken by the laymen for the extra million dollars to be secured by March 31.

The final meeting of the Board was held on Wednesday evening and was a union prayer-meeting of the Chicago churches in Immanuel Baptist Church. Foreign Secretary Franklin was in charge, and, as announced, it was a real prayer-meeting. The missionary enterprise more than ever today, because of the world situation, must depend upon divine help for its achievements. It is a spiritual undertaking, that seeks to win the world for Jesus Christ, and while men and money are supremely necessary, it is only when we seek the help of God and cooperate with Him that its achievements become possible.

While there may have been some question about holding such a meeting of the Board at Chicago, in view of the previous weather conditions, the uncertainties of travel and unforeseen local arrangements over which the Board had no control, such as the Chicago preparations for the Billy Sunday Campaign, the success of the meeting was beyond all anticipation and proved the wisdom of the decision. Large numbers of Chicago pastors and members of churches realized as they could not possibly realize otherwise the magnitude of the foreign mission enterprise and the urgency of its needs. The three days' conference broadened the horizon of Kingdom service and gave a new vision of duty, especially in these days of world crisis, when the missionary movement is the only power seeking to unify the nations into a great Christian brotherhood. In the minds of the Chicago constituency the Board be-

came a living organism instead of a mere organization, and the foreign missionary enterprise became known in terms of human lives, concrete needs, spiritual forces, seemingly insurmountable obstacles and high remarkable achievements instead of mere budgets and church appor-

tionments. The Board placed on record its appreciation of the hospitality of the Immanuel Church, whose invitation, conveyed by the pastor, Dr. Johnston Myers, months before, had led the Board to decide to hold the meeting at Chicago, with such gratifying results.



“I Was Devouring Pages”

HOW A WOMAN, NOT INTERESTED IN MISSIONS, ACKNOWLEDGES
A GIFT OF “THE AFRICAN TRAIL” AND “AFRICAN
ADVENTURERS”

DEAR WHITE WOMAN:

I will now make you a good Bulu confession. Till now, at the beginning of this moon, I had not read in those books you sent. From day to day I would think, “Now surely I must read, for out of the kindness of her heart did she send me those presents; I must read that I may give thanks.” But day by day I would put it off, for—I speak my heart out—missionary things do not draw me. Things of poetry, things of war, things of literature draw me, but in the things of missions—ah, my friend, I am of a peculiar avoidance. One day the brother of my husband read in the book which is *The African Trail*; and when he had read some he carried it to his tent to read more, and never did he bring that book which is *The African Trail* back until he had read it all. He said it was a good reading.

“So,” I thought, “if the brother of my husband, who is a man of art and not of missions, finds good reading in this reading, it must be a good reading.”

Then my mother said, “This woman who writes these things of Africa in two books, she also writes in another book which is the *Atlantic Monthly* and it is good reading.”

Then my husband, at whose knowledge

of books I marvel, said, “Those books that you have there are the ones I asked your friend, when she was at our home, if she had read.”

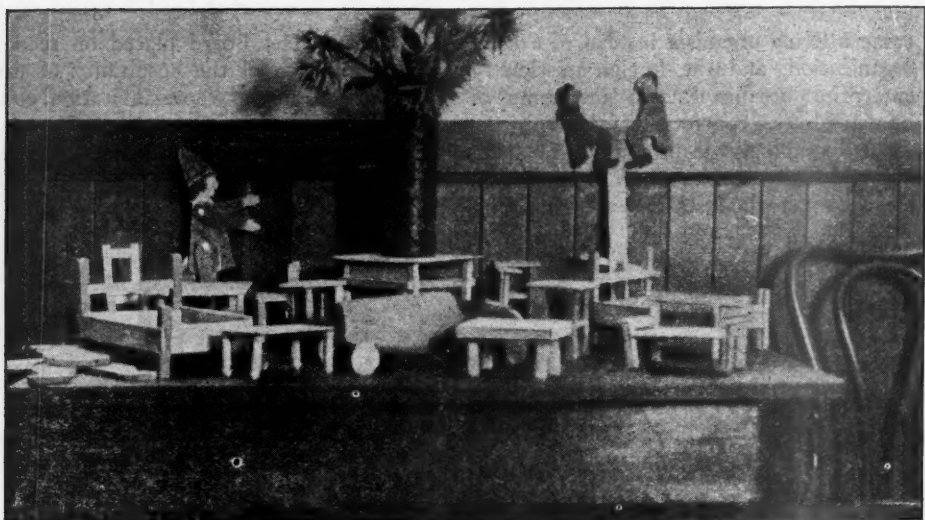
One day I took courage in my hands and attacked this book which was a mission book. Presently I could not remember what time of the sun it was. I was devouring pages with a great devouring. That night I put a lamp by my bed, no one was there to tell me I should close my book. Now I have read both books; I am able to say that in my heart I like them. I give you great thanks.

Tonight as I looked over my father's shoulder at the book which is the *Atlantic* I saw some verses that this woman had written. She is, in truth, a mighty writer of words.

Next week I will be a person of the town. These last two weeks my father stays with me and my two sons. Other neighbors have gone away. But the beauty which is the lake's, that has not gone, nor the pleasantness which is of the September sun's—that is still here. So we give thanks to Zambe, and remain. I am tied with a strong tying to this place. I work, but it is good for me.

I bid you farewell.

THE-ONE-WHO-COOKS-FOOD.



SAMPLE OF WORK DONE BY BOYS IN SAN FRANCISCO BIBLE SCHOOL

Making Tomorrow's Citizens During Vacation

BY REV. CHARLES A. McALPINE

General Director of Daily Vacation Bible Schools, Northern Baptist Convention

THE Daily Vacation Bible School is not a fad, nor an experiment, nor an educational "frill."

Like some of the most useful features of modern education, namely, night school and manual training, it had its beginning as an effort to meet a special set of conditions, and in meeting a particular need the way has been pointed to a permanent method.

Industrial training was at first an expedient adopted in the hope of doing something for incorrigible boys, truants and so-called "stupid." Reform schools were often termed Industrial Schools to take away the sting involved in the name. It was soon discovered, however, that there was a great educational value in the training of the hand, and now manual training is recognized as essential to the fullest education of all normal children.

In like manner the Daily Vacation Bible School had its beginning as an attempt to do something for poor children in congested sections of our great cities, and experience has shown that the fundamental idea of the school makes it adaptable, with obvious modifications, to every type

of locality; and to neglect it is to run the peril of great loss in one of the most important departments of the church's work.

The Vacation School has a definite purpose. It aims to conserve one of the most strategic periods of a child's year for purposes of character building. The long summer vacation is one of the most important sections of a child's time fraught with great possibilities of good or ill. After the first week or two play begins to pall. Thereafter to ask "What shall I do?" is one of the child's chief occupations and one of his mother's chief torments. The Vacation School takes the boy or girl at this critical time and offers pleasant and profitable occupation with stories, song, games, first-aid and hand work.

A group of children who have some worth-while interest during a vacation — if it is nothing more than practicing on the piano every day — will get more enjoyment and more real good out of their vacation than another group which has none of its activities directed nor its powers in process of training. Moreover, the church is always asking "How can we get more time for religious education?"

Why not let these two questions, that of the child and that of the church, answer each other?

Margaret Slattery, an acknowledged authority in religious education, has said, "I suppose the Daily Vacation Bible School does more to teach definite moral guidance than any other agency in operation. It takes the children when they are impressionable and under conditions which make moral guidance easy."

Public school authorities are coming to see the possibilities of summer schools for children. The church of Christ should make this possible before the school shall have preempted this available time. It is ours now if we will take it.

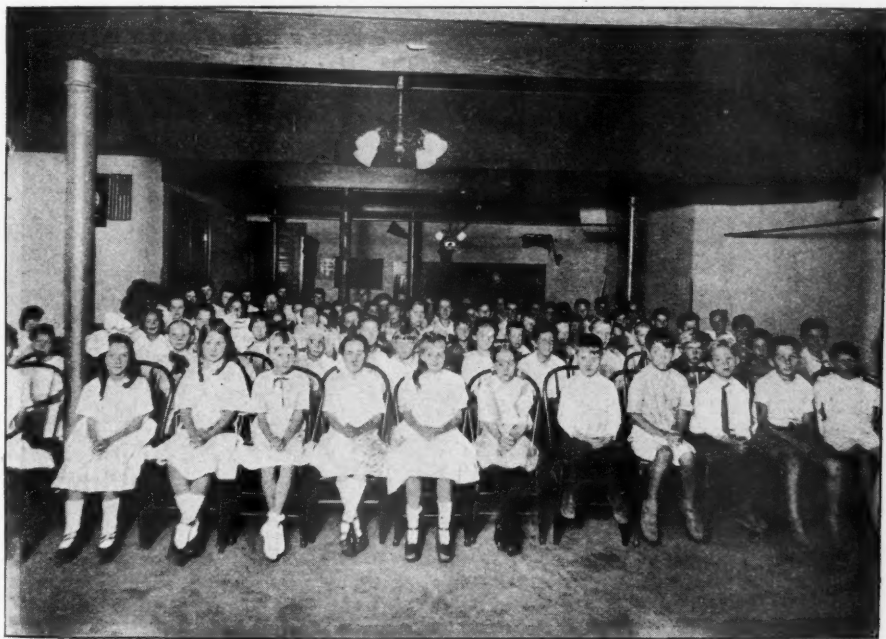
The Daily Vacation Bible School has a definite program. By this I do not mean there is an iron-clad, uniform program for all schools, but a program carefully planned, well balanced and systematized along six different lines — worship, Biblical instruction, manual training, play, patriotism and music — and carried out under the direction of competent teachers. One of the leading Sunday school educators in our denomination said to the writer a short time since that he regarded the Daily

Vacation Bible School as a field of greater possibilities from the standpoint of religious education than the regular Sunday school. This estimate was based on the fact that for a period of five or six weeks the children's minds are free from other distractions and the teachers have an opportunity for a continuous, consistent and cumulative course of instruction and the privilege of bringing plastic minds at an impressionable period into touch with vital Christian personality.

The Daily Vacation Bible School is not an imitation, nor a makeshift, nor a school for play, nor a duplicate Sunday school. The Bible is central. Through story, memory work, drama, hand work, pictures and other methods a definite course of Bible teaching is carried through each season. This year the course will be entitled "The Land of Abraham and Jesus." Singing — hymns, patriotic and folk songs — forms an important part of the work of every school.

Habit talks help to develop valuable qualities in character and modes of conduct.

Manual work, such as the making of baskets, toys and box furniture and a hundred other things, not only holds the



THE D. V. B. S. ASSEMBLY AT PASADENA



FINE WORK OF THE OLDER GIRLS

attention of the children but is actually one of the most effective ways of developing character and training the creative instinct. The educational values of manual training need no exposition today.

Above all, the contact with Christian personalities for several hours a day almost constantly for nearly six weeks is a character influence which cannot be estimated and which, after all, is the most

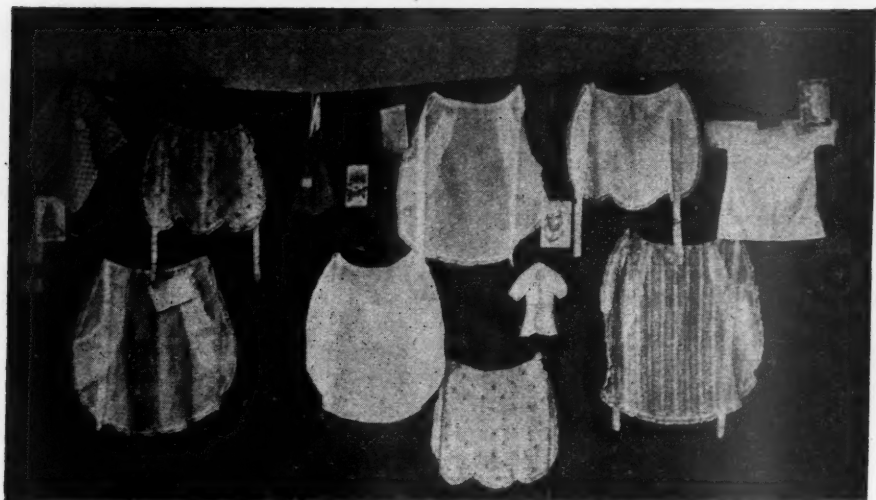
important item in the school's impact on the life of the children.

The summer vacation is a unique time in the child's life. He is released from the daily obligations of public school. As a rule he has few duties at home. His mind is free from study. His tendency is to roam idly about, the prey of impulse, questionable companionship and unwholesome reading. Every child's life is a sort of vacant field for the summer, a field "for rent" for all kinds of influences. The Vacation School does not make an unreasonable demand upon the time of the child. Two or three hours a day in a cool building with no book study, no home lessons, no examinations, freedom of movement and speech (as far as they are consistent with good order, which has to be maintained), comradeship with sympathetic teachers--these are not burdens in the child's life, but a rational means of directing a part of his energy and saving it from dissipation.

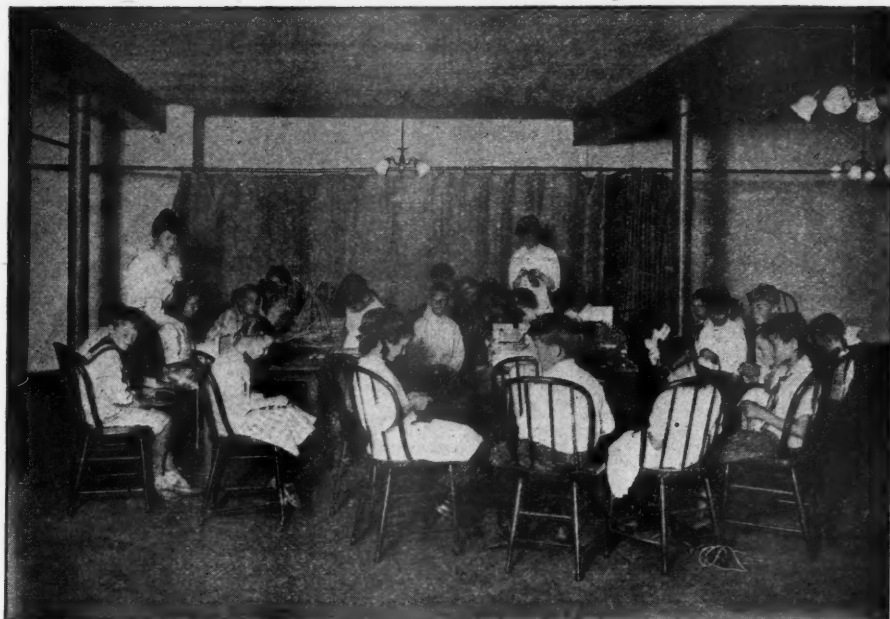
As a concrete illustration of the possibilities of the Vacation School in a resident section, the school at Pasadena, California, in 1917 is worthy of attention. At our request, Miss Anne Upton has written an account of this school, which is so good that, with her permission, I am using it as a part of this article.

The Pasadena Daily Vacation Bible School

The value of Daily Vacation Bible School Work for the community needing missionary



GIRLS' HANDIWORK AT FIRST CHURCH, SAN FRANCISCO



WEAVING AT PASADENA VACATION BIBLE SCHOOL

help has long been a fixed quantity in our thinking. Pasadena is hardly in that class. That is just why our school came into being. Some of us felt very keenly that there are possibilities for such work in a well-to-do place fully as great as those in the mission-center. For our part of the country this was a new venture. We will leave you to judge for yourselves whether it was worth while or not.

ATTENDANCE

Seventy-six was our initial registration. From that it jumped to an average of a hundred-six for the third week, and registered an average of ninety-five for the entire time. But numbers are not so important as quality. Such fine children as they were! Most came from fine middle-class homes. A few were from both extremes of the scale. A large proportion were in the habit of attending some Sunday school. This necessitated a frank departure from much of the conventional program.

THE DAY'S WORK

We divided the day into three periods, thus avoiding much of the restlessness that arises from long periods. The first, or assembly, was a very busy time! We tried to have about twenty minutes of music, learning hymns and popular songs later. The children took hold of our memory work well, committing several Psalms, and selections from the New Testament.

Of course we had a Bible story each morning. That story time was the sweetest in the whole day! It was a wonderful inspiration to face from seventy-five to a hundred children, and to

feel the stillness as it settled upon them as they listened to well-told stories. As illustrative material we used the sand-table, simple line drawings, cut paper and dramatizations. Sometimes we just listened while the born storyteller of the faculty told us stories in her most charming manner.

First aid was very popular, especially among the boys. Several were Scouts, and could do the demonstrating. The abundance of imaginary fractures, cuts, burns and fainting fits would have done credit to a New York free clinic.

Our habit talks were based upon actual situations that arose in our daily life. Experience has taught us that such talks mean infinitely more than many extraneous talks given simply because they are in a book.

After the assembly the children separated into small groups for many kinds of work. From the outset we felt that the older ones, from twelve to fifteen, ought to do some serious study work in addition to all the fun we had planned. Mission study and Bible study classes were formed and also a boys' club, combining study and athletics. The classes met twice a week and the club once. Four mornings a week these pupils were thus kept very busy from ten to eleven. Some have asked how we got them to do so much work. We did not suggest any other course of action, and as there were no complaints, we provided no other activities for them at that time. We feel that this one piece of work was worth the whole session.

From fifteen to twenty attended the Mission study class. We were very fortunate in our teacher. No amount of work was too great for



A SEWING CLASS IN HAPPY ACTIVITY

her to put upon a lesson. She said she had all the family working on the lessons between classes. Beautiful maps, charts, models, etc., bore eloquent witness to the fact. She used the sand-table to great advantage, proving the falsity of the theory that it is for little people only. The subjects considered were the New Hebrides, South America, and the Hopi Indians.

Our Bible study work was most gratifying. Two lines of study were taken up, the Bible itself and the Life of Christ. We tried to make this just as different from the manner of taking up such subjects in the Junior and Intermediate Departments of the Sunday School as possible.

To make doubly sure that the little ones had not forgotten the Bible stories told them in the assembly we had them work them out on the sand-table, in plastercine, with crayons or in cut paper. They made whatever models they needed, thus securing as much manual skill as if engaged in formal lines of Primary Handwork.

Of course we had the usual classes in sewing, knitting, weaving, basketry, both reed and raffia, hammock making, swimming and calisthenics. The knitting was especially popular, and many articles for the Red Cross were made. The very little girls also snipped much cloth for ambulance pillows. Calisthenics, taking various forms according to the ages of the pupils, was very popular. The oldest ones swung clubs, the little ones had drills and games and the others had exercises and drills specially suited to them. We spent some time each day having the whole school march together. At the end of the term this was one of the most interesting exercises on our programs.

The Kindergarten was one of the busiest places in the whole plant. They had two good rooms entirely separate from the rest of the school. We were fortunate enough to have two trained kindergartners, and one of the regular teachers in our Beginners' Department as teachers. They combined the best features of an up-to-date Kindergarten and Beginners' Department to produce a fine school. Through the Kindergarten we were made aware of an opportunity that we had neglected in our planning. Several mothers came to bring their little ones, and remained throughout the morning. Some joined adult classes and knitting classes. Another year we hope to see classes just for mothers and embracing subjects of peculiar interest to them.

As originally planned the adult department was for high-school ages, but we found older people desirous of entering and of course were delighted to have them with us. This department offered classes in teacher-training, social service, personal work, and Bible study. The possibilities of such work in such a community are boundless, and after all should not the aim of the school be to minister to all the community?

FINAL EXERCISES

The happiest day of all was that on which we gave our closing program. We did so want to get this before the public in a way to make next year's school a sure thing. About four hundred fifty people gathered to witness our supreme effort. The Bible work was presented through five tableaux. The Kindergarten presented

part of the story of Joseph. Naturally the production was crude, but to the performers and their parents it was altogether beautiful. What if Joseph did rush up to his brothers and urge them to put him into the pit! Joseph proved to be a leader of men, and this lad was surely a leader of his fellows that night! The other tableaux were Naaman's wife and the Slave Girl, The Ten Virgins, The Lost Piece of Money, and the Good Samaritan. The boys in the last were the hit of the evening.

The physical activities were illustrated by drills, club swinging, marching, etc. Valuable as these things have been to the bodies of the children, even greater good has come to their characters through the lessons of self-control, quick response to commands, team work, and clear thinking. In another room specimens of hand work were on exhibition.

To the teachers the best part of the whole final evening was meeting the parents and hearing them tell how they had been able to see real changes for good in the lives of their boys and girls. Then we felt that all we had given up had been but gain after all.

OUR TEACHERS

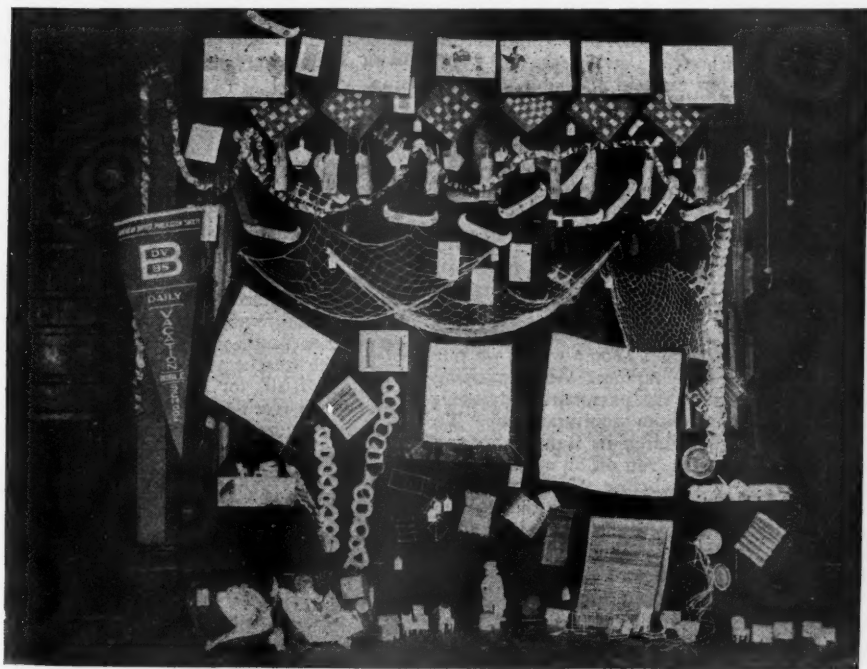
So much depends on the teachers in an undertaking like this. Such a fine group as we had! There were four paid workers: a kindergarten director, boys' worker, calisthenics teacher, and principal. So far the organization was the same as that in other Daily Vacation Bible Schools in our section of the country. To these we added a pianist and a swimming teacher, each receiving about half the salary of a regular teacher. No

one person added more to the success of the school than the pianist. Our slogan for another year will be, "Have good music at any cost!"

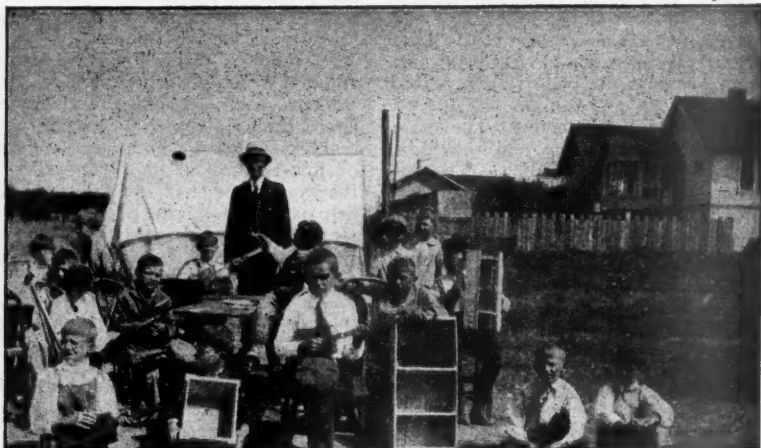
Our greatest surprise was the ready response and wonderfully efficient service of our volunteer workers. We selected them very carefully, approaching only such as we felt would be of really great service because of some particular qualifications. One only who could have done the work asked, had she so desired, refused to help us. The following partial list will give some idea what sort of people our teachers were. Two were busy pastors, one a departmental superintendent in a large Sunday School, one a retired pastor of wide experience, two were just graduating from the Normal School, one was a senior in Normal, one a college student, one a young woman just graduating from college and since engaged in Student Secretary work in a large educational center, another a domestic science teacher with special university training, one a dressmaker and another a Sunday school worker of more than local influence. Most of them were Baptists, but some of the finest were of other congregations, willing and eager to give their time and talents to the children of Pasadena. Do you wonder that I feel it one of the greatest privileges of my life to have been permitted to lead such a group! Perhaps you may be tempted to say that there are not such people to be had in your community. You will be amazed to find how many there are just waiting to be put to work.

COOPERATIVE ASSISTANCE

Second only to our wonderful volunteer corps of workers was the interest shown by all



THE KIND OF WORK DONE AT BETHANY SCHOOL, SEATTLE



THE BOYS AT WORK AT WEST BERKELEY, CALIFORNIA

agencies for good in the community. The Y. M. C. A. put at our disposal a large cottage not in use at the time. The Y. W. C. A. gave us the use of their Indian clubs, making possible one of our most popular classes. The Public School Dept. put at our disposal the yard of a building near by, where the Kindergarten spent many happy hours on slides, swings, etc., which we did not have in our own yard. The Brotherhood of our church put in shape a lot belonging to the church, as a ball field for the boys.

Those familiar with Pasadena know how scattered it is, and may wonder how the children got to school. Some came several miles on roller-skates, on wheels, on street cars and even on foot. A very few came in machines. It was a novel sight, and attracted much attention each day. We had a very representative body of children. Every denomination in town sent some. Baptists and Methodists were most numerous. We were especially pleased at the number of Catholics.

ADVANCE WORK

The advance work showed another expression of the goodwill of the people. The *Star-News*, our leading daily, gave us a large amount of space from time to time. Some weeks we put out posters in all the churches. Accompanying these were letters to the pastors, asking their cooperation. The results were gratifying. To the parents of all children in Baptist Sunday schools we sent letters, run off on a duplicating machine. Two weeks before the school began we sent out neat folders containing the curriculum, a list of instructors, and a schedule of adult classes. Lastly personal visits were made to as many schools as possible and a direct statement made of our plans.

OTHER VALUES

What has the value been to the city? Such things are hard to measure, but they seem to

stand out as we look back upon the summer. For at least seventy-five hours we had this group of children and young people where we could give them such religious instruction as we felt they needed. Some were children whose parents will not allow them to go to Sunday school. Others were from homes where the teaching is of a sort we do not approve. We were permitted to do many things of value for which there seems to be no time in the regular Sunday school—supplemental work of numerous kinds. We firmly believe that changes took place in many of the lives so touched that will make the boys and girls better citizens all their lives. Others were prepared for church membership.

There was a very real gain to the churches. Of course our own church gained most, for we put most into it. However, every church represented has gained in interest in its Sunday school, and those from which the teachers came will find an increased devotion and desire to serve in those individuals. To the home church there has come an increase in interest in religious education at large. Many of the members not directly connected with the work came to see its worth and to want to see similar work carried on in other places.

To the teachers there came the greatest blessing of all, for it is always the one who serves who receives the most from the service. To one, it meant the putting into practice plans that she had long wanted to see tried. To another it gave a vision of how she might use her training as a teacher in aggressive Christian service. To another it was the final argument in favor of devoting his life to some form of religious educational work. To all of us it meant forming of new friendships that, all linked together, mean added strength to all religious educational work in our section of the state. Try it out next summer, all you comfortable communities, and see for yourselves what riches are waiting you and your community.



Correspondence from the Capital

COME and let us reason together. It is high time. See how it goes. If a high official calls into counsel the ablest men in the lines of business with which he has to deal, presently some one charges that he has been taken in by commercial conspirators. If he does not call into counsel the men of affairs he is charged with being a self-opinionated theorist. He is therefore condemned no matter what he does; and the able men who disinterestedly seek to help him are regarded as suspicious characters and probably attacked as disreputable.

It is by such treatment as this that apparently our people expect to get the best service out of their public men. But it is time that different treatment was accorded those who are willing to devote all their powers to their country. We ought to use our brains — for as Penrod observed to his sister, "It wouldn't hurt you much, would it, to show some sense?"

* *

The war has brought to light the true character of a large number of our first-rate business men. Washington is the center of activity for many of them. Regardless of their own business claims they are giving themselves without compensation to the service of the Government in its prosecution of the war. These men could not be had for salary. Nothing but patriotism could command their time and talent. But here they are, working hard from early till late. And some of them — be it said to the shame of a public ever too ready to catch up thoughtless criticism or malicious accusation — keep at the large task they have undertaken in spite of false

charges which impugn their motives and honesty. I suppose that this taint of our human nature — the tendency to suspect evil and credit it in others — will be one of the last sin-streaks to be eliminated by divine grace.

The men of whom I am speaking are to be found in such branches of war service as the War Department, the Council for National Defence, the Red Cross, the War Board, the Food and Fuel Administrations, the War Trade Export Bureau, and so on. Never before in history has such a body of volunteers been enlisted from business and professional and scientific ranks. The people ought to know that they are here at work. And when one of them is unjustly attacked the people should resent it and give honor where honor is due.

* *

I speak of this because it seems to me that when our patriotic business men devote their time and sacrifice their private interests in behalf of the Government, they deserve a quite different treatment from being regarded as suspects. It is time that appreciation took the place of suspicion. The country has never had so great reason to be proud of its business men as a whole.

* *

I wonder if the Baptists appreciate the fact that one of these big business men, executives of rare degree, is Mr. Albert L. Scott, a member of the Newton Centre Baptist Church and trustee and treasurer of Newton Theological Institution. At no small sacrifice he has practically laid

aside his private business and devoted himself with no count of hours to helping win the war. He has one of the most responsible and exacting positions in the War Department, in the Supplies Division. If the soldiers do not get the kind of equipment they ought to have it will not be his fault.

* *

On all sides we hear it said that the American people have not yet awakened to the fact that we are at war. Not until some great loss on sea or in France drives the fact home will our people probably realize that war entails sacrifice and self-denial. For one, I believe that the people have not been sufficiently called upon for self-denial. Take it in the matter of war prohibition. Why is that not a fact today? One must ask the President that question. Congress placed the matter in his hands. He could commandeer all the barley and rice and molasses if he wanted to. Why doesn't he? Is he afraid of labor? That is suggested. But if the question were squarely put up as a war proposition and a military necessity, I will not believe that American labor would prove unpatriotic. Just so with foodstuffs. If the people were plainly told that in order to feed the armies and the allies it was necessary to send a certain quantity of wheat abroad, and that to do it might create a wheat shortage here for a time, so that we would be compelled to eat substitute cereals, who thinks so poorly of them as to imagine they would not say, "Go ahead, Mr. Hoover, send what must be had, and we will take what is left!" The trouble is, not enough self-denial has been asked.

* *

Canada has cut down the alcohol in beer to almost the vanishing point, and a big crowd of workmen gathered around the premier's residence and demanded a stronger brew. But the demand was denied. Canada needs all her resources in foodstuffs and man-power, and war necessity comes first. So it must be here. Austria has almost stopped the brewing of beer, as a war necessity, and that is the end of it. Shall it be said that the people of the United States would not be as loyal to their Government as the people of

Canada or Austria? Let the President trust the people, call on them, and see. But perhaps he has other reasons for not heeding the sentiment of the millions of the best people of the country, on whom he must rely for the successful carrying out of his war plans. It would be a great help if he would state frankly his position and the reasons for it; and surely the people have a right to ask this in a matter vitally affecting the lives of their sons who are in the army.

* *

If all the churches were doing as much for the soldiers and sailors as the Washington churches are, there would be no complaint that the church was not in evidence. The way the boys in camp appreciate the hospitality shown them, especially getting into homes and having a taste of a home meal and life, is the richest reward for the hosts. There are boys in France today who will be cheered in many a trying hour in the trenches by the remembrance of the genuine Christian kindness shown them in Washington homes and by Washington churches. This ought to be true everywhere, and I hope it is; but I have been in cities where the churches scarcely seemed aware of the existence of the soldier boys. Our Baptist War Commission has not a little work to do along the line of gentle stimulation of interest.

* *

When war demands that things be done quickly, the writer very respectfully commends to the War Department the official correspondence that passed between chief of the Navy Department and Admiral Dewey, after the Admiral had purchased a large amount of coal without consulting the Department. These were the cables:

NAVY DEPARTMENT, WASHINGTON, D.C.
To Dewey, Manila: Why did you buy so much coal? BRADFORD.

FLAGSHIP OLYMPIA, MANILA.
To Bradford, Chief Bureau Equipment, Washington: To burn. DEWEY.

* *

"Only consistent giving keeps the soul from shrinking."

"You can't take your money to heaven with you, but you can send it on ahead of you."



NOW FOR ATLANTIC CITY!

NORTHERN BAPTIST CONVENTION

MAY 15 to 21, 1918

ANNIVERSARIES OF THE COOPERATING SOCIETIES
GREAT MEETING OF THE LAYMEN

¶ This should be the greatest Inspirational Meeting ever held by the Northern Baptists.

¶ Atlantic City has abundant accommodations, is centrally located, and is preparing for the thousands of our people who are expected.

¶ Write for information as to accommodations to C. T. DeGraw, Chairman Entertainment Committee, 41 S. Winsor Avenue, Atlantic City, N. J.

¶ The MEETING PLACE is the famous STEEL PIER. We shall have an unexampled EXHIBIT, and the best kind of place in which to display it.

¶ The committee of arrangements will look out for all comforts, conveniences and contingencies. Among the officers are:

Hinson V. Howlett, Chairman; Thomas J. Cross, Associate Chairman; Chas. H. Harrison, Secretary, 7 No. Sovereign Avenue; T. E. Newell, Chairman Reception Committee; V. B. Smith, Information and Registration; A. W. Baily, Publicity; Mrs. C. H. Harrison, Women's Work; S. R. Stratton, Pulpit Supply; E. R. Wilson, Music; H. E. Pennell, Transportation; H. V. Meyer, Exhibits.

¶ There will be Preliminary Meetings, including the Women's Meetings on the 14th, all day. Plan to arrive on the 13th at the latest.

**FIX THE DATES—ATLANTIC CITY, MAY 15-21
FOR FULL PARTICULARS SEE MAY MISSIONS**

THE HELPING HAND

EDITED BY
HELEN BARRETT MONTGOMERY

WITH THE EDITOR

A letter recently received from Mrs. R. C. Luke spoke of her delight in the use of the Book of Remembrance. She says:

"I want to thank you for the little Book of Remembrance and to tell you what a blessing it has been to me. Especially do I thank you for that sweet Meditation in last year's book, and for the first prayer in this year's volume. I immediately memorized the Meditation and have found great comfort and inspiration in it all the year. Not a day perhaps, have I not repeated it over and over, often in the night when all were asleep. I have also memorized the first prayer in this year's Book of Remembrance. It has become one of my many choice and prized blessings and helps in my Christian life."

* * *

The following version of "Over There" was sung with great gusto by the 400 girls who met in Calvary Baptist Church in New York in the first World Wide Guild Convention held in Eastern New York. The words were written by Mrs. Walter Bloomer of Brooklyn, a member of the Sumner Avenue Church.

Chorus:

Over there, over there,
In the name of the Lord do your share;
To the lost ones dying,
The needy crying,
Salvation's story now declare.

Chorus:

Over here, give good cheer,

In the land which to all is so dear.
Then tell the others,—
Your world-wide brothers,—
That the Lord is God,
Over here and over there.

* * *

AFRICAN CODE OF COURTESY

We often think of the natives of the Congo as savages to whom the art of politeness is wholly unknown. Nothing could be more mistaken than this view. There is an elaborate code of manners, which missionaries and foreigners must learn if they are to be acceptable to the people. The way of sitting and standing, or the greetings that you give and return are parts of the code of courtesy, which is imposed upon all. The Congo greetings are interesting, to say the least. If you meet a stranger upon the path you say: "Ma vimpi!" (Health), or "Kiambate!" (It is well). Or you can say "Malembi." (This is the equivalent of the old Jewish salutation "Salaam," or "Peace.") Other greetings are: "Kolele" (Are you strong?) "Temene mbote" (Did you wake up well?) The answers are exactly the same words preceded by "eh," which is the affirmative, i.e., "yes." "I am healthy," "I am well." For example, "Eh, ma vimpi," or "Eh, kiambate!" etc., etc.

* * *

FROM MRS. FREDERICKSON'S LETTERS

Mrs. Frederickson writes from far-away Africa that they have had no letters from September 27th to November 9th. She says:

"Often friends are in our thoughts.

They come so suddenly before our minds that we wonder whether they are in some trouble, and so we pray for them. Friends, do the same for me. If I intrude unexpectedly upon you on some crowded day give me a moment's prayer, as interlude. Be very sure I need it. Therefore pray."

Mrs. Frederickson speaks of the good times they have with the victrola. She says: "Tired missionaries who love music sit and enjoy the beautiful selections like "Stille Nacht," "Carry me back to Old Virginia," "Humoresque," etc., that never grow tiresome to us. The natives, who are spiritualists, think we communicate with the departed friends through the victrola."

"The steamer *Nembe*, direct from America, has just come. It brought flour for us; also the cases which our dear friends in Gloversville sent. These were fine, solidly packed with useful things, and our pupils here are going to have fun this Christmas. The thread, needles, pins, pads, etc., came in use right away. These people love to write letters and we had no paper for them, and the large jolly box from the noble friends in West Medford which they thought would be on hand for last Christmas is just here. I am glad now that it did not come earlier."

* * *

A MODEL CIRCLE

One Hundred Percent Perfect! Would not old Father Northern Baptist Convention wake up and rub his eyes if all the women could have a record like that of the women of Fulton, N. Y. Their difficulties are just the opposite of those which most of the circles have. Most of them are wailing, "Can we interest any more women? Can we get any key women to really succeed in enlisting some new members and getting a few more subscribers to Missions and inducing some to pray?" Now listen to the difficulties which the Fulton Church women face: They have just worked a campaign for membership and have every available resident member of the church and society a member of the women's circle. So they ask frantically whether they cannot substitute a new subscriber to Missions for a new member,

since they simply cannot maintain a clean record as they have no more "worlds to conquer."

Then in case they have every single woman enlisted in the prayer league, what are they to do? Could some more personal gifts be allowed?

Just imagine what our program will be when we find the circles all in this happy condition. I am sure that a circle with such a spirit as that in Fulton will seek out some of the non-resident members and they will go out to the highways and hedges and compel someone to come in, so that their key women may come up to the glorious year of 1921 victorious in the Five Year Program. What other church has a similar record?

* * *

A JUBILEE AIM. LET EACH ENLISTED WOMAN WIN ONE RECRUIT EACH YEAR.

What Others Are Doing

The Methodist Protestant Church, with a total membership scarcely more than 200,000, is boldly planning to raise a million dollars during 1918 to cover all activities of the denomination.

The emergency committee of the *Reformed Church* is asking every member to contribute one day's income, in addition to their regular donations, in order to meet the year's unusually heavy financial demands.

Northern Presbyterians ask for their board of foreign missions the completion of their million-dollar fund, which is in addition to their regular contributions, and an additional \$300,000 as a war-emergency fund. This is in addition to their \$500,000 for work at the cantonments.

The Congregationalists have set for themselves a two-million dollar goal by 1920 for the work of their benevolent societies.

Northern Methodists have inaugurated a movement to increase their annual offerings for foreign missions from \$2,000,000 to \$8,000,000 and to secure a like amount for their home-mission work. They have just completed a campaign for \$20,000,000 for education.

Episcopalians are developing plans to raise at least an extra million dollars this year for their boards.



KANAGAWA SCHOOL GIRLS SETTING OFF IN THE RAIN ON AN EXCURSION

A School Excursion

BY HELEN W. MUNROE OF KANAGAWA, JAPAN

HOW should you like to take forty Japanese girls on a sightseeing expedition for two days and nights, staying at Japanese hotels, eating Japanese food, sleeping on the floor, and having a splendid time generally? That is just what we have been doing, for all Japanese schools have such an excursion as part of their educational course, and railroads and hotels give very low prices. We went this year to Nikko, a place famous for its historical associations, its temples, its beautiful waterfalls and wonderful trees.

Nikko is about four hours by train from here, so you might have seen us starting out by twos and threes about half-past five one fine morning, with our sleeping packs done up in a *furoshiki*, a big square of cloth like a bandanna handkerchief, so that we look like Italian immigrants. Everybody who comes here begins by declaring they never will carry a *furoshiki*, but we all come to it, and I am sure I should not know how to behave without it! It takes the officials quite a while to make out the tickets for so many, and then we have to be very formally escorted to the train by an official of the road, an imposing

procession as we file, two by two, through the gate.

Lunch was eaten on the train in the midst of a crowd of country people who found it especially interesting to watch the foreigner eat! The engines are quite small, the whistle is more like a squeal than a respectable whistle, and some of the cars are more like our box cars, with short seats facing each other and holding two each. They are not uncomfortable unless a third person tries to sit on the end. Then it is wonderful, especially if you are trying to eat your lunch or drink tea from the little teapot which you buy with its cup for a cent! Of course this is traveling third-class. Second is much better: plush seats, a train boy, and a dining car! I have not used the first-class since I have been here. Only tourists and officials go that way.

Reaching Nikko about noon we found the skies overcast and the roads still muddy from the terrible typhoon only three days before, so we started at once for Lake Chusenji, where we were to spend the first night. Half the journey of eight miles was by electric car, packed in pretty closely, for many visit Nikko at this time

of year. At the end of the line we all piled out and trooped over to a tea-house for a cup of the national beverage. The Japanese roadside tea-house is an institution and several such stops are necessary on every long journey!

Here also we bought straw sandals for the climb, and you would have been amused to see me with boots and rubbers and under those my big sandals tied on with straw ropes, wound round and round my ankles and tied in a bow-knot in front! The beautiful mountain road zigzagged back and forth, with sharp turns, steep precipices, misty glimpses into the distant valleys, and always we were going up and up. Sometimes we could look straight down and see five of these zigzags below us at once. Often groups of pilgrims passed us on their way to worship at the temples, staff in hand, and chattering away about our queer, strange foreign clothes. Once a group of country school children passed us and they gazed and gazed as if we were only half human, and they looked so surprised and relieved when I smiled! Probably they had never seen a foreigner before.

Just to relieve the monotony it began to rain before we reached the top of the pass. This interfered a good deal with our view of the wonderful Kegon waterfall, 250 feet high, light and feathery and shimmering like a veil in the mist. Beyond this our path led us along the banks of a rushing mountain torrent, under towering cedars, and at last dim glimpses of the beautiful Chusenji lake. Twilight was just closing in as the welcoming lights of the Japanese inn by the lakeside appeared in front of us and we were greeted with polite bows by the innkeeper and his servants. How the girls chattered and wrote postal-cards and chattered some more in our big room overlooking the lake. Supper was welcome too, and we all ate sitting on the little square cushions on the clean mats, each with a low table about two feet square in front of us.

"What did we have to eat?" Well, we had soup made of beancurd, delicious fish from the lake, rice and pickled radish, and more tea, all with chopsticks, of course! No forks or spoons for us!

After supper the girls under the leadership of Miss Haven sang some of the school

songs and hymns and then we had a little service of prayer and thanksgiving, led by Mr. Yamamoto, one of our teachers. Mrs. Hisatomi, our school matron, and Okada san, my helper, were the other members of our party and we all found enough to do in keeping the girls warm and dry and happy. Tired bodies made us all welcome sleep, even though the quilts spread on the floor seemed a strange bed to us foreigners.

The next morning brought fog, mist and a pouring rain, but the girls started off in high spirits with umbrellas or parasols open, packs on backs, kimonos tucked up, bare feet in their straw sandals, and a big square of yellow oil paper hung around their necks and trailing down over their packs to keep them dry! How it poured! Small rivers of water filled our path, the trees dripped above us and the mist hung heavy over all. The path grew slippery and even disappeared in several places where landslides carried tons of earth down the mountainside. Dripping wet we were when we reached the carline again, but more tea and lunch revived us and we went on, still in the pouring rain, to see the wonderful group of temples gleaming scarlet among the dark cedars which tower above them.

It would take a long while to describe these temples, their wonderful carving, the scarlet pagoda, the imposing gateways, the shaven priests, the whiffs of fragrant incense, the huge bells with their deep, sweet tones, and the long moss-covered gray stone staircase beneath the cedars, which leads to the burial-place of one of Japan's greatest rulers. The beauty of nature, the art of man, the sanctity of religion, and reverence for their sovereign, all combine to make this one of the most noted places in all Japan. And yet we cannot find, with all the temples and incense and bells and priests, a living worship of a living God or a chance to be saved from sin, nor does their religion mean to them a life to be lived here and in the hereafter.

After spending some time in the temple precincts, wetness and weariness made the girls more than glad to go to the hotel in Nikko, where they were to spend the night, a place noted for its garden with storks and pines and stone lanterns, bridges and

stepping-stones—a typical Japanese garden. The next morning the rain had stopped and we had a long walk by a rapid river to a place where there was a long row of strange old gods, moss-covered and lichen-covered, some minus their noses or ears, all showing the marks of time. With eyes they see not, with ears they hear not, and there they sit as they have sat for centuries perhaps, helpless and unhelpful as the days and years slip by! Here the girls sketched and talked and rested till it was time to start for the station and home once more—home that was all the more welcome for its rest and peace and love and care, a Christian home as well as a Christian school in this land which needs Christian homes so much. And so ended our school excursion to Nikko, a happy memory for the girls through many years to come, and for some their only chance to see this beautiful spot, a pleasure long anticipated and paid for by the girls themselves, not from mission money, an opportunity to learn more of the contrast between the old and the new, moss-covered stone and LIFE, here and in the hereafter.

Latest news of the school includes the baptism of six of our girls and our kindergarten assistant teacher and several young men at the little church in Kanagawa; the completion of Miss Converse's fine new Kindergarten building, her gift to the work; plans for prayer circles and spiritual progress according to our five-year program, and many other stories of hope and prayer and progress.

WANTS FOR SOMEONE TO FILL

AN EMERGENCY CALL FOR RED CROSS
BANDAGES

Jan. 18, 1918.

My dear Mrs. Montgomery:

I am desperate and at my wits end! Ammunition has given out and the enemy Dirt and Disease is pressing me mighty close and to beat him back I must resort to the use of a little "gas,"—not "hot air," either. I have thrown every bandage shot I have and am now using whatever I can lay my hands on, including my wife's old clothes, to tide over. She will be missing her sheets next and we shall be lying between blankets,—which isn't so bad this cold weather, however.

In my strait I am coming to you and through the "HELPING HAND" to the women of the Homeland. They have never failed me in the

long years of service and I know they won't now.

What I must have and as soon as possible is BANDAGES and more BANDAGES and then more BANDAGES. There has never been a time up to now when I have not had a box or barrel full of nicely rolled bandages in reserve which came from the good women of America, but the war put a stop to almost all of these shipments, until now I have none.

Today I went out to buy some cheap Chinese cloth to make a few and the price scared me to death. We simply cannot stand the strain of buying them. Several good friends in America have packages on the way, but not nearly enough. We use about fifty a day in hospital and dispensary.

We tear the bandages in short lengths to make them go farther; we use oiled paper to protect them; we boil and wash them; we use everything we can in place of bandages, and yet we are lacking.

We MUST use bandages in many cases. For instance:—Several days ago a little baby about a year old was brought in by its mother from a village several miles away. It is a fat, sweet boy baby and very precious. The mother is very poor and has to work out by the day and has to take her baby with her. While she was washing she put the baby in a Chinese baby's chair, which is a tall, round box of wood, much like a large old-fashioned churn. It stands about four feet high, and about fifteen inches from the top is a grating of wood which is removable and on this the little fellow was placed and below on the ground was the Chinese fire basket, an earthen pot filled with charcoal and ashes, to keep the baby warm. for they have no heating stoves and the day was very cold. After washing for a time the mother went to see her baby. As she approached the place nothing was seen and running up she found that the grating had slipped and the poor little fellow was down in the fire basket, both little feet sticking in the hot coals and his lower body all burned as well.

The toes are entirely burned off of one foot and likely to drop off from the other. We have mother and baby in the Women's hospital as free patients and the boy is going to get all well, but it takes a lot of bandages to fix up both feet and the little body to the arm pits.

Now who is going to send bandages for such little fellows as this? We shall have a lot of them this cold weather. In fact there is not a day that some one does not come to us for burns. A big drug house in Norwich, N. Y., is sending us a fine lot of special burn medicine free and we could not do without this, but we need bandages and gauze to use this gift properly.

Then there are all the other cases, and our need is almost beyond belief.

Hitherto many have sent us these valuable dressings, but the supply has almost stopped in the great efforts made for the war.

I am sure that it is only necessary to present our needs to the Baptist women of America to have them filled.

We need barrels of bandages rolled in sizes from one inch to three inches wide, the largest number about two and a half inches. Old sheets torn in strips and sewed together in about six yard lengths are fine. American women now know pretty well what we mean.

Old pillow cases and napkins too small for bandages come in good use out here. We hope for rolls of the coarse mesh surgical gauze, the cheapest will do.

Of course we have other needs, such as safety pins, Ivory or similar soap, laundry soap, tooth-picks to make swabs, No. 60 white thread, needles, sheets and blankets, although I hardly dare hope for such big gifts, but BANDAGES, BANDAGES, BANDAGES!!!

These can be boxed or in barrels and sent to Montgomery Ward & Co., Chicago, for shipment to us, and should be addressed to R. D. Stafford, 9 Hankow Rd., Shanghai, and marked "For Dr. MacKenzie." A list of the contents should be sent to both Montgomery Ward & Co. and to Mr. Stafford. *Don't forget this, please.*

I wonder who will be the first to send me a letter saying they have bandages on the way? I hope it will be a *thousand* bandages, but even a dozen or two will help if the stream keeps flowing, by parcels post, until the barrels and boxes begin to come.

I am going to send the first one who sends at least five hundred bandages something from China and made here in Kinkwa.

Meanwhile we shall do the best we can and use as little as we can, but must not let the sufferers lack for proper care and dressings.

Appreciating all that has been done for us in the past and with a strong faith that this appeal will not be in vain, I am,

Yours truly,

C. F. MACKENZIE.

Note. In order to get immediate help it is suggested that thousands of small parcels be sent by parcels post to the address given above without waiting to fill the large boxes or barrels. Won't every woman interested in Red Cross work see that at least a few bandages are rolled and sent from her church at the earliest possible moment. Sunday school classes could send small lots of the other things asked for.

Every one can pray that God will open hearts to fill every need.

* * * *

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

The Life of Prayer

This pamphlet by W. E. Doughty, put out by the Laymen Committee, is thrilling with power. It ought to be in the hands of every Christian. Nothing could so review the spiritual life of the churches as an honest study of this little book. Every Prayer League can secure a copy free by sending a stamped and addressed envelope to the National Committee of Northern Baptist Laymen, Fifth Ave. Building, New York City.

From \$400 to \$1000

The True Story of a Reorganized Woman's Society

The old saying, "In Unity there is Strength," has proven most true in the work of our Woman's Missionary Society.

In our own church it was not a step but rather a tremendous *stride* forward.

For some time previous to last year we had been drifting along with two small societies, viz., The Ladies' Aid, composed of the older ladies, and The Earnest Workers, representing the younger contingent of our church; the meetings of each usually being marked by small attendance.

Reorganization being fully decided upon, the next step was the choice of the officers. For this large united society we were able to secure the strongest women in the church. There was elected a president of the whole society, the usual secretaries and treasurer, the leaders of circles, and seven representatives, each chosen to represent one of the causes to which our church regularly contributes, to study its needs, to present them at meetings, to arrange programs and distribute the literature of the Board whose work she represented.

These officers were carefully selected and our year's work began with a large inspirational meeting when we organized, with our enrollment of one hundred and fifty-one members. This seems most remarkable when one realizes that our whole church membership, including men, women and children, is only four hundred.

Our society is divided into seven circles — each circle meeting at the home of one of its members the first Monday of each month.

At these meetings we have devotional

exercises and then the secretary of one of the causes comes to us, presenting in an interesting manner the special cause which she represents.

Each circle has its individual work—some give scholarships in our schools, some pay a teacher's salary, some for the care of an orphan. All give sewing days for charity and the Red Cross.

On the second Monday of each month the Executive Board meets to transact all business matters pertaining to our work. This Board is composed of the officers and leaders of circles.

On the third Monday of each month we have our Inspirational Meeting at the church. This reminds one of a large family reunion, as all seven circles meet together. Each circle in turn acts as hostess—greeting the members as they come in and serving light refreshments at the close of the program.

The Music Committee provides special music and then one secretary of a cause furnishes the program for the afternoon.

These have proven Inspirational Meetings in all that the word implies, for our attendance ranges from sixty-five (the smallest number we had on one very rainy day) to one hundred and sixty-five. Many women of one church banded together with one express purpose—the furtherance of the gospel of Christ—are bound to receive an inspiration from such meetings.

Many will return on the fourth Monday to the Prayer Circle. This is the sweetest meeting of all, for the women come together at that time to thank God for the work already accomplished and to beseech His help for the work which they wish yet to accomplish. In this prayer circle every member who needs prayer is remembered by name, the topics of special prayer given in Missions are followed, our missionaries are remembered by name, our young people are prayed for, and earnest petition is offered that missionaries and ministers may come out of our own church. Spirituality is made the keynote of all our meetings. Our obligations to Christ and his gospel are pressed, rather than the exclusively financial appeal. The wisdom of this was proven in our last year's work; for where we had formerly given from Three to Four Hundred Dollars to all

causes—last year we gave One Thousand Dollars in loving gifts to the Master's work.

Truly we may repeat the proverb quoted in the beginning—"In unity there is strength"; and, in conclusion we would repeat the words of the Psalmist: "Behold how good and how pleasant it is to dwell together in unity."

The Little Mite Box

It sat on my table and mocked at me,
The little Mite box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often had been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so?"
As I caught up the box in despair,
"There are many far better and richer than I,
And what is the use of my prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins when they fall
As my Offering steadily grows,
While with thankfulness, and prayer and love,
The little box over-flows.

And I praise Our Lord for the gift to me
Of thy message of love Divine,
For a teacher, a guide, and comrade thou art,
Dear little Mite box of mine.

— Exchange.

The One Thing Needful

"We have given the Orient warships and telephones, steam cars and sewing-machines and silk hats, but they are none the better for these, and, except the old man be changed within, all these trappings will make him a more potent force for evil."

THE LORD'S REMEMBRANCERS

Quo Vadis

Peter, outworn
And menaced by the sword,
Shook off the dust of Rome;
And, as he fled,
Met one, with eager face,
Hastening cityward.
And, to his vast amaze,
It was the Lord.

"Lord, whither goest Thou?"
He cried importunate.
And Christ replied —
"Peter, I suffer loss.
I go to take thy place,
To bear thy cross."

Then Peter bowed his head,
Discomforted;
There at the Master's feet,
Found grace complete,
And courage, and new faith,
And turned — with Him,
To Death.

So we —
Whene'er we fail
Of our full duty
Cast on Him our load —
Who suffered sore for us,
Who frail flesh wore for us,
Who all things bore for us —
On Christ the Lord.

— John Oxenham.

A Simple Service of Missionary Intercession

ADORATION

Let us begin our prayer by dwelling on the ineffable goodness of our gracious Father, God.

"He that planted the ear shall He not hear?
He that formed the eye shall He not see?"

"The Lord is gracious and of great loving kindness."

He is more ready to give good gifts than are earthly parents to give unto their children.

He waits to be gracious.

CONFESSION

"Who shall ascend into the hill of Jehovah? And who shall stand in His

holy place? He that hath clean hands and a pure heart."

"Yea, I and my father's house have sinned: we have dealt very corruptly against Thee, and have not kept Thy commandments."

"Thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have redeemed thee."

Let us confess the inadequacy of our waiting on God in prayer and meditation, our failure to enter into a luminous knowledge of His will and the consequent absence of a feeling of unbroken fellowship with Him.

Let us confess our proneness to explain away the literal meaning of many of our Lord's commands, conditions and promises.

Let us acknowledge before God our failure to appreciate the resources of power open to us in Christ and our consequent inability to adequately meet the spiritual demands of these trying times.

Let us confess our toleration, in individual, social and national life, of much that is rooted in selfishness and covetousness, pride and jealousy.

THANKSGIVING AND PRAISE

Let us thank God not only for His gifts but for Himself and for opportunities of service.

Let us praise God for His goodness seen against the dark background of man's wrong and sin.

Let us praise God for the spirit of service and sacrifice astir in many hearts.

Let us give thanks for the common devotion to the missionary cause seen in lands under crushing burdens of the war.

PETITION

"Draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need."

Let us each pray that the mark of the Cross may be seen upon the lives of Church and Nation, and upon each one of us who pray.

Let us intercede for a more passionate, exultant and venturesome faith in the Gospel, and for more courage in asserting its right to rule the whole life of the world.

Let us pray that Christian people may awake to the vital importance of racial relations in the world today, and may set themselves in the name of Christ to promote understanding and good will between races.

Let us pray for missionaries removed from their work in consequence of the war; for mission stations and schools bereft of trusted leaders and teachers; for congregations lacking their wonted ministers; for inquirers left without instruction; for native workers and missionaries still on the field who are bravely facing new work of large responsibility.

Let us pray for the Evangelistic Campaign in China.

Let us beseech God for our beloved land that her faith and courage hold firm to the end in the task to which she has set her hand.

Let us intercede that God's grace may operate on the hearts of the nations to bring war to an end and usher in days of peace with righteousness.

At the close of prayer end it with a period of silence. "It is in that lingering moment that my Lord comes to me."

A Prophecy by an Indian

BY MISS SUSIE SORABJI

While the great numbers in the Christian church of India are humble folk, there are many who have taken the name of Christ who are brilliant, cultured, educated people. The fact that these are working and praying for the redemption of their countrymen is a sure sign that Christianity is becoming naturalized in India.

The following prophecy printed in the *Dnyanodaya*, a leading newspaper in Bombay, illustrates the faith and hope an educated woman has for the uplift of the womanhood of India:

"I see, as through the vista of the

coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home. Till woman is recognized as the home-maker in India, we cannot expect any Indian homes in this country of palaces — and hovels.

"Again in the land where women doctors are so necessary, I see those women with their gentle touch, their noiseless steps, their soothing voices, their undying patience, drawing upon their fund of endurance which the Eastern woman possesses in such abundant measure, and working long hours without food or rest for some precious life. For no other field of active labor are the women more fitted, and it is only Christianity that makes it possible for them to enter it.

"I see women in the schools, where their quick intuition, their vivid imagination, their ready response to the child's moods, their wonderful flow of language, render them invaluable as teachers. All this will surely be in the near future, for the heart of woman in India is crying for something outside the narrow limits of a religion that is effete.

"So I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark, heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love."

Eternal Revenue Stamps

"Thy prayers and thine alms are come up for a memorial before God." So spoke the angel to Cornelius, and so will he speak to everyone who will stamp his petitions as Cornelius did. I do not for a moment suggest that we can buy favor with God. But money is so intimately related to life that it has always been a test of the soul's relations to God. Therefore the reason so many prayers are not answered is simply that they have not been stamped with sacrifice. Those who are nearest the King and most like him, *pay* most. And the wonderful thing is that the more they pray the more they enjoy paying. For, you see, this is not a tax imposed by law, but a love token from a redeemed soul to his loved Redeemer.— *Pastor Rutenber.*

**The Second Chapter in a Story of
Triumphant Faith**

The first chapter was told in *Missions* in February, 1916. It was in regard to the plans for a Maternity Hospital and Training School in Moulmein, the thank offering of Rs. 10,000 from the Talains and the purchase of Mt. Hope, a fine old teak residence in a beautiful compound of seven acres. To make the hospital possible our Woman's Society added \$10,000 to this gift of the Talains, thus approving of the plan to establish not only a maternity hospital but also a training school for nurses that the young women in Burma may be able to carry into the villages and homes a saving knowledge of ordinary sanitation and healing.

In memory of one of our pioneer women in Moulmein, the hospital has been named the Ellen Mitchel Memorial Hospital. During the two years since February, 1916, the work has steadily progressed, until now there is every prospect that the plant will be ready for use this March.

The Compound is located on the side of a hill between Hopkinson Road and Colvin Road, the former being on ground 250 feet higher than the latter. It is diagonally opposite the Morton Lane School for Girls, only a short distance from the English Girls' High School, and on the same compound with the work for the Talains.

Mt. Hope, the original building, has been remodeled and will become the home of the doctor, nurses and training class. The basement floor will be used for out-patient work and will contain a dispensary, laboratory and storerooms. There will also be living, dining and sleeping rooms in the house and provision for the regular classroom work.

The Hospital building is entirely new, 140 x 60, built of stone and brick with teak for the joists, eaves and veranda floors. The building is two stories in height and almost entirely surrounded by broad verandas. The entrance is most attractive. A hospitable portico supported by four simple Doric columns extending above the second story opens into a large hall and consultation room. There are many wide, long windows to give plenty of air and light. Within the

hospital are the usual administrative rooms, utility and bathrooms, nursery and twelve wards. There are accommodations for thirty beds, without crowding.

The subsidiary buildings include a contagious disease building required by the Government, a dining room, store-room, kitchen, servants' quarters and covered ways. Some of these buildings are already completed.

The sod-breaking ceremony took place March 15, 1917. There was a good attendance, showing the general interest which the work is arousing. The Commissioner of Tenasserim presided and the English Civil Surgeon at Moulmein gave a talk on the need of such a hospital. Miss Annie Prince performed a very important part of the program by actually breaking the sod.

The Hospital Staff consists of three most interesting women: Dr. Martha J. Gifford, the physician in charge, Miss Selma M. Maxville and Ma Hla Yin, the trained nurses. Miss Maxville is from Mississippi and obtained her training in the Woman's Missionary Union Training School, Louisville, and the Missouri Baptist Sanitarium in St. Louis. While studying in the Sanitarium she made the acquaintance of a young Talain woman from Moulmein who had come to America to prepare to return to Burma as a trained nurse. Miss Maxville became so deeply interested in Burma and the medical need among the women that she was led to ask for appointment as a foreign missionary to that field. She sailed for Burma in the autumn of 1916, and has therefore been at work on the language for one year, and by her willingness to use her knowledge and trained skill to help others has already done much to advertise the hospital and win many friends for the work. Recently she nursed for three weeks the wife of the Deputy Commissioner, a service which was gratefully acknowledged with a generous check to be used toward the work.

Ma Hla Yin, before coming to America, was a teacher in our Morton Lane School. She has now completed her nurse's training course in St. Louis and sailed in December, 1917, from San Francisco for Burma. Accompanying her was the doctor for the new hospital, Martha J. Gifford, M.D., of

Corning, N. Y. She is a graduate of Kalamazoo and Rush Medical Colleges and took her year's internship in the New England Hospital for Women and Children in Boston. Her exceptionally fine training and experience in obstetrical cases fit her in a very special way for the work to which she had been designated. Her whole life, with its struggle to obtain her education and medical training, is a wonderful illustration of how God has led a quiet, unassuming country girl, who had surrendered herself to absolute faith in a high ideal, to victory through a realization of her dream for service. After years of simple heroism she has received her call to the front and has gone to answer this need of the women of Burma. The women of Steuben County, N. Y., have promised to support Dr. Gifford, having been looking for a missionary whom they might call their own — only to find this young physician, already prepared for service, right in their very midst.

The need for the Ellen Mitchel Memorial Hospital, with its Training School for nurses, is very real. Work of this character to be properly carried on must be under missionary supervision. In the first place, few if any of our missionaries would entrust girls from our Baptist schools to the Government hospitals for training as nurses. Government officials in Burma admit that they are not able properly to direct such work. In the second place, there is a great need in Burma for Christian trained nurses. Almost nothing has been done in the villages to change cruel heathen customs, the outgrowth of ignorance and superstition. This line of Christian work offers a good cleavage by which the backbone of heathenism may be broken. Even now, before the buildings are completed, from all over Burma applications are coming from schoolgirls to enter the training school. One Karen missionary said: "The Karens want a trained nurse for every Christian village." Christ's message will surely be more perfectly understood when this comes true.

The war has contributed its share in retarding the work, raising the prices of cement, iron and glass, and rendering Government and those interested in Burma unable to make large grants toward

the work. The financial account, therefore, is at present as follows: Expected from Government, \$4,000; secured locally in Moulmein, \$6,000; already appropriated by Woman's Society, \$10,000; balance required, \$4,000; total, \$24,000.

Practically the entire balance is needed for equipment and furnishings — and this is a conservative estimate for a new hospital for which everything must be provided. For sanitary reasons it is most necessary that glazed tiles or marble be used in the operating and delivery rooms and if possible in the washroom floors and wainscoting. The present cost of this work will require \$500. The chapel which was included in the original plans has been omitted for the present but in a year or two should be provided. Another urgent need is for an adequate water supply. The wells on the compound fail during the dry season, so that it is necessary to use city water for several months each year. The hospital, however, is above the water level, so that during the day there is not sufficient pressure to raise the water and a supply is available only after 10 o'clock at night. To depend upon servants working at night to carry enough water for a day's supply is out of the question. The only satisfactory arrangement will be to install a small motor pump and storage tank, which, together with the small building needed to house the pump and pipes, will cost at least \$500. Other needs which friends may be glad to supply are:

- 12 doz. sheets for single beds — 48 in. by 80 in.
- 6 " crib sheets — 30 in. by 36 in.
- 2 " pillow slips — 44 in. cotton or tubing, 33 in. in length finished.
- 15 " plain towels — inexpensive huck, brown crash, etc., barber's size and up.
- 9 " bed gowns — hospital style (consult some nurse).
- clothing for babies (woolens not necessary).
- material for bandages (old sheets, table linen, etc.).
- $\frac{1}{2}$ " hot water bottles — aluminum preferred.
- $\frac{1}{2}$ " ice caps.
- 1 platform scales (suitable for general use and weighing babies). (Costing probably from \$8 to \$10).
- 1 wheel chair.
- 1 combination sterilizer — for dressings, water and instruments (must be for gasoline or kerosene, value in money preferred. Estimated cost about \$50. Information may be obtained from Frank S. Betz Co., Hammond, Ind.).

Ship goods to Miss Nellie G. Prescott, Ford Building, Boston, Mass., together with letter of notification containing list of goods and valuation.

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

The District Meetings

April is the month of district meetings. How many circles are planning to send delegates? It is worth spending some money to make the connection between your circle and your district meeting. In this great work which we have to do we need all the information and inspiration we can get, and the source of all these things nearest to each circle is its own district meeting. Reports will be given there of work done in the district which will be heartening and stimulating. These missionaries home on furlough will be seen and heard. There plans for the future will be set forth. One of the most inspiring sessions is sure to be that in charge of the World Wide Guild. These girls of ours, with their fresh enthusiasm, their whole-hearted devotion, their splendid methods, and their earnest faith are an inspiration to us all. Send your best possible representative to the district meeting, and arrange your May program so that plenty of time is given her for a full report of what she saw and heard.

April is also, with most circles, the beginning of a new year of achievement. What plans for advance are you making in your circle? Let us take as our aim for this year more and fuller knowledge of the work in which we are engaged. Knowledge is the source of interest. If only we could bring a true knowledge of what Foreign Missions is and what it is doing to those superior persons who declare that they are "not interested in Foreign Missions" how their attitude would change! Can you not devise some way of making every one in your church see through actual knowledge that missions is the greatest activity of the Christian Church, that Foreign Missions is the most romantic thing in the world, that just in proportion as we advance the universality of Christian knowledge are we promoting the unity of all races and nations of men?

Have study classes in your church, not simply among the women, but taking in the men also. You can run a six-weeks course of mission study in connection with the prayer-meeting. If it is well done you will rejoice in the result. Our woman's study book this year deals with the social conditions of women in industry in Oriental lands. It is a subject which will come closely home to us after the war, because we shall be thinking so much about the conditions under which women are working here in America.

Have you heard yet of the Extension Plan? It solves the question of how to bring missionary knowledge and participation in the work to the women who cannot attend circle meetings. It is put forth by the two Women's Mission Societies, Home and Foreign. Miss Frances K. Burr, 450 E. 30th St., Chicago, is the national executive officer. Your association secretary is your connecting link. Send to her or to Miss Burr for the literature on the subject.

Speaking of literature, do you know what fine things your National Publication Committee has been putting out? Send to Miss Burr for her new catalog. Select the things that look interesting, and *read*. Spend money and time to become intelligent upon this biggest thing in the world—the progress of Christianity—and when you have become a "full" woman through reading, talk to others of the things that you have learned, and be ready to use pen and voice wherever they can count to hasten the coming of the Kingdom.

A Fact to Give Us Pause

"We must not forget that by failing to advance now, when there are so many favoring circumstances, we are deferring the world's evangelization beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors."

Did not, eighteen centuries ago,
twelve weak pairs of arms take up
the world and bear it to God? The
clock has struck; the time has come
for something really worthy of a great
God and a superhuman religion.

An Appreciation

BY MARY G. SAFFORD

A cablegram announcing the sudden death of Miss Marie Antoinette Whitman in Tokyo, Dec. 16th, 1917, brought great sorrow to her many friends in America who were anticipating her return on furlough in a few months. One cannot estimate the loss to the Japan mission to which she had given over thirty years of loyal, loving service.

Miss Whitman was born and reared in a beautiful Christian home, her parents being leading members of the Second Baptist Church, Troy, N. Y. She gave her heart to Christ in early girlhood, was prominent in the Sunday school work, and entered heartily into the missionary and benevolent activities of the church. With every advantage of education, she graduated from Vassar College in 1878 and in planning her life work her thoughts turned to the Orient. Miss Anna H. Kidder, who had opened the Japanese Girls' boarding-school in Tokyo a few years before, had sent an urgent plea to the Home Board for an associate teacher. Miss Whitman was ready and glad to answer the call and to pour the brightness and wealth of her young life into service for the women and girls of Japan. This was a happy arrangement and the two labored together most harmoniously until Miss Kidder's death in 1913. The Emanuel Church near the school was organized through their efforts and received their constant supervision and generous gifts.

One of their earliest pupils, Sowatoni San (connected with an influential Samaurai family), remained with them after graduation and proved to be an invaluable helper. The school has always enjoyed the patronage of some of the higher-class families. Miss Whitman's innate refinement and quiet dignity, combined with rare mental powers and a heart full of the Christ-love, gave her access and influence with rich and poor alike. No missionary has acquired a finer command of the language or been more at home in Japanese customs, manners, and modes of thought. Her Bible classes in school and church were her delight and she had the joy of seeing many of her pupils become true Christians and later engage in mission service as Bible women, Christian teachers, wives and mothers.

To our sister, as to all missionaries, there came times of testing and sore trial, times when the breath of criticism touched the school and church so dear to her, but her faith in the leading of the all-wise Heavenly Father never failed.

She loved evangelistic work, and was never happier than when telling of a Saviour's love to sinning, suffering ones with whom such work brought her in contact. In the city, she interested herself in the Florence Crittenden Home for fallen women and was a frequent visitor at the Leper Hospital, carrying her message of hope and cheer to their sad hearts.

It was her custom to make frequent evangelistic tours in the villages, and it was the privilege of the Foreign Secretary to accompany her with her native preacher on one of these tours. We

recall a village of 5,000 where there was only one Christian family and the daughter, educated in the Tokyo mission, teaching a small day school. In this Christian home, crowds of women and children gathered around her as she sat with them on the floor and, taking the Sunday School Picture Rolls from America as texts, she held them spellbound for hours as she told the Gospel stories in her winning way. Again and again some woman would pass her hand lovingly over the picture of the white Christ and say "I want Him for my Saviour." Without doubt, hundreds were brought into the Kingdom through Miss Whitman's ministry.

We think of her today among the crowned ones, and believe it will be one of the joys of the life to come to meet and mingle again with those whom we have loved on earth and lost awhile.

Christ Within

The Master came into my heart as Self went out at the door.

"O enter, dear heavenly Guest," I cried, "and leave me nevermore."

The place was dusty and foul and dank, but sunshine entered in,

As his presence cleansed and sweetened, and banished the smirch of sin.

And so, all day, it is Christ within — I am no more mine own;

My heart is a grave no longer, since he rolled away the stone;

He speaks through my lips, and they utter what he would have me say:

He uses my hands for his service sweet in his own blessed way.

My feet he sends on his errands, and they never weary grow.

Because of his strong upholding — the dear Christ who loves me so;

The fretting troubles of every day that used to vex and sting

Have vanished like troubling nightmares in the presence of the King.

The homely work of the household, the endless tasks of the day,

Are lightened and glory-illuminated because he leads the way;

The food I place on the table is a sacrament divine
Because he hath touched and blessed it through these poor, weak hands of mine.

And so it is Christ forever, the Christ forever and aye,

His life overflowing within me, whether I live or die;

His for the daily service wherever he sendeth me,
And his for the joy eternal and the final victory.

This was chosen by Miss Whitman for her Christmas message 1917, but she entered Heaven Dec. 16.

A Loving Tribute

BY M. A. CLAGETT

Miss Whitman came to Japan in November of 1883, and was taken to her reward December 16, 1917, thus giving thirty-four years of her life to women and girls of Japan. She came directly to the Sarah Curtis Home, Suruga Dai Girls' School, and was principal of the school when she died.

She was greatly beloved by the girls, and each one of them was to her a gem to be won and polished for the Master's crown, and for their spiritual development she gave of her best. She was a careful and constant Bible student, and had a deeply spiritual nature. She sought and enjoyed the companionship of kindred spirits. Being very reticent, only those who knew her well understood the beauty and sweetness of her character. For years she was called at five in the morning that she might have one quiet hour with the Lord before the work of the day began. The girls all knew that they might take their spiritual burdens to her at any hour of the day or night. She was a tireless worker, faithful to every duty, and delighted in serving others. No thought or consideration of self ever interfered with the work to which she so whole-heartedly gave her life.

Notwithstanding her busy life in school she did much Christian work among other women, and was a counselor on the Boards of Interdenominational Institutions, such as the Sunday School Board, Christian Charity Hospital, Rescue Home, Leper Home, and Y. W. C. A. But perhaps the work she loved most was the country evangelistic work, in which she spent much of her summer vacations. Often choosing for the summer's rest a town in some densely populated district, from which near-by villages could be visited for work among the women and girls, the mornings were spent in Bible study and letter writing and the afternoons in the villages. Every home in the village would have a Gospel or a tract left in it, and in front of many a home a crowd would gather and listen to the sweet old story that has gladdened hearts the world over.

One summer morning she left a railroad station at eight o'clock and started on a ten mile walk up a densely populated valley, a jinrickshaw man went along with the baggage and Gospels and Tracts. Every home by the road and every pedestrian met by the way was given a spoken or written message of salvation. The valley was in shadow before the ten miles were covered. The second day was like unto the first, only at its close a group of Christians had come a mile out on the road to welcome her to their town. That evening as she gave a Bible reading on "The Love of God in Christ Jesus" to a densely packed audience the glory light that shone on her face seemed to obliterate every trace of weariness, and it was the wee-small hours of the night before the eager enquirers of the after-meeting, took their departure. If a full record of her life work was given, hundreds of days spent in such work would be accounted for.

Study Books for Next Year

Issued by the Central Committee

Working Women of the Orient,
by Miss Margaret E. Burton.

This topic is chosen in harmony with the general subject selected by the Committee of Twenty-eight, "Christianity and the World Workers." Miss Burton has traveled widely in the Orient and has published several well-known books: *The Education of Women in China*, *The Education of Women in Japan*, *Notable Women of Modern China*, and *Comrades in Service*. In the present volume of 240 pages she treats of Work Within the Home, The Wage Earners, Broadening Horizons, the Trail Makers, Women Working Together, and the Call for Leaders. Price, paper covers, 35 cents, postage 7 cents. Board covers, 50 cents, postage 7 cents.

THE JUNIOR BOOK is *Jack and Janet in the Philippines*, a sequel to *Around the World with Jack and Janet*.

The author is now Mrs. Norma Waterbury Thomas of Iloilo, Philippine Islands. She takes the twins, Jack and Janet Howard, on a voyage to a new country. With the aid of her fine collection of photographs and the map and sketch book the visit is a realistic one. The chapter headings are: Great Names in Philippine History, The Forbidden Book, Visiting the Missionaries, The Wild People and Their Country, Pets and People of Panay and Negros, and A Trip to Mindanao. The book has 32 fine half-tone illustrations, with interesting line drawings by a Filipina school-girl. The Guide for Junior Leaders will be included in the book this year, as an appendix. Supplementary material will be furnished by the Central Committee, passports, dissected maps, postal cards, small wall map of the world and sketch book. Price of text-book per copy, paper covers, 25 cents, postage 5 cents. Boards, 50 cents, postage 5 cents.

Orders for these books should be sent to the Publication Department, 450 E 30th St., Chicago, The Literature Bureau, Room 706, Ford Building, Boston, or to any of the District Literature Bureaus. As postage is extra it would pay circles to send orders for two copies at a time, as a ten per cent discount is allowed on such orders, thus decreasing postage bill by one-half.

Books for Your Missionary Library

ANTI-JAPANESE WAR SCARE STORIES, by Sidney L. Gulick. 89 pages, 25 cents, paper. A sane, timely, vigorous presentation of the facts regarding the widespread effort to prejudice the American people against the Japanese. Ought to be in the hands of every Christian. Published by F. H. Revell Co.

GEMS OF THOUGHT ON TITHING, compiled by G. W. Brown. 224 pages, 75 cents, cloth. Jennings & Graham. A wonderful discussion of the law of stewardship as expressed in the tithe, contains testimonies from 350 laymen and ministers of all denominations. The titles of some of the chapters indicate its scope but cannot set forth its richness of material: The Tithe in Scripture: Historical Notes; The Tithe Law Unabrogated; Jesus and the Tithe; Advantages to the Obedient; How to Introduce the Tithe Plan; Revival of Christian Stewardship; Testimonies; Comments.

MISSIONS will send a copy of this book to every person sending in ten new subscribers.

AFRICAN MISSIONARY HEROES AND HEROINES, H. W. Kumm. 215 pages, \$1.25. MacMillan. Lectures on the great missionaries of Africa, the "People of Vision." Cahina, the Royal Martyr, Brooke, Crowther, Coillard, fell, Slessor, MacKay, Moffatt and Livingstone are among those whose lives are sketched with vivid portraiture.

LIFE OF FLORENCE NIGHTINGALE, Laura E. Richards, \$1. A delightful book about a wonderful woman. Written for boys and girls of the teen age. The story is of special interest in this time of war.

HELP THOSE WOMEN, F. A. Agar, 50 cents, cloth. 83 pages. (Revell) A stimulating and constructive criticism of many of the weaknesses of the woman's organizations in the ordinary church and some practical suggestions for remedying the same.

THE WORLD WIDE GUILD

Conducted by Alma J. Noble, 200 Bryant St., Buffalo, N. Y.

"The glory of love is brightest
When the glory of self is dim,
And they have most compelled me
Who most have pointed to Him.
They have held me, stirred me, swayed me,
I have hung on their every word
Till I fain would arise and follow
Not them, not them — but their Lord."

Do It Now, Girls!

Do what? All the lovely, prompt, fore-handed things that Miss Cederholm, Miss Crissman, and Miss Fraber, suggest in their messages to you. Your "Noble Coach" says Amen to every word, and she also has a few ideas of her own for you.

1. Have you sent me your report on Reading Contest? If not, do so *at once*, if your chapter qualifies for one of the pictures of Hofmann's Head of Christ. Every member of the Chapter must have read five missionary books during the past year.

2. World Wide Guild Night in connection with the N. B. C. will be Tuesday, May 14, at Atlantic City. We had hoped to have a banquet this year, but between Mr. Hoover and the hotel arrangements we are gladly giving up that plan; we shall however have one glorious session, with a charming adaptation of the "Pied Piper" by Miss Vassar presented by — well, that's a secret!

Atlantic, New England, and New York Districts! This is your chance to get your girls into the atmosphere of the N. B. C., and especially the W. W. G. part of it. May 14 is Woman's Day, and there will be a W. W. G. Conference and a C. W. C. Conference later in the week. Watch the papers and May Missions for details.

3. What about Summer Conferences? It is time *now*, to plan to send one or more delegates to those wonderful Conferences at Northfield, Chambersburg, Silver Bay, Winona, Geneva, besides all of those equally good ones in the far West. The dates are not all fixed at this writing, but

I shall know by the time you receive this, and shall be glad to answer any inquiries.

4. Can't you also have your Chapter represented at the Annual District and State meetings this spring?

My message is brief this month. I purposely asked these other friends to speak to you, but really, we all say the same things, don't we? And the gist of it all is, "Do it now!"

*Faithfully Yours,
Alma J. Noble.*

Another Lap Ahead

Girls! If you ever watched your college team fight for victory in a relay race; if you ever hoped and prayed that each man would make a clean, snappy getaway when touched by the runner of the former lap; if you ever saw the coach bend over his man for a word of encouragement and advice — then you understand how our supporters and our "Noble" coach are looking to each W. W. G. Chapter now. We have come to the end of the 1918 lap on the treasurers' books and there lies ahead another lap. Are we going to start without losing an instant?

It means so much to begin now, on April first, to gather the missionary offering for another year. We challenge you to present any disadvantage. There may be excuses that pose as reasons, but don't you believe in them — it's camouflage! If there were no other reason for an immediate response to the *Go!* of the starter, there is the humanitarian one of preserving the youth of your officers. There is nothing more conducive to gray hairs and crow's-feet than the anxious scurry in March, when the treasurer says, "We have only so much. What *shall* we do? I've put in the last cent of this month's allowance to help bring up that awful total!" And the

president, holding her head in her hands, says, "We have one more week. Let's have a sale or *something*. We've got to have as much as last year, anyway. I am so mortified!" Then everyone brings in her spare change, and we call the result our "Missionary Offering." All Chapters are not so badly off. The majority probably have a system of giving instituted. Get in the majority and make it unanimous. Begin now!

One good reason is that the impetus from the winter rallies—renewed enthusiasm, inspiration of others' successes, joy of contact with our leaders, new plans presented—should have released our energy. If you were fortunate enough to interest new girls in the rally, you want to clinch them now in service and sacrifice. Have them express the new desire to be, do, and give. Rallies are better each year. Conference leaders have brought out new plans of giving and we should not follow the old courses. Utilize your spring conventions too.

Perhaps your Chapter elects officers in June, so that they have the summer in which to plan. If so, they must prove that they sweep clean, last a year, and bristle with enthusiasm always.

The ideal way is to *give* missionary offering and *earn* money for conference delegates and running expenses. The sacrifice gift is best, and due Him who gave His only Son a sacrifice for us. You may give out "King's Bags" to be returned each month—giver to be credited, but the amount not known; you may pass out envelopes decorated for each month in its turn. But have the giving regular.

Girls! The Mother Society is looking on. The leaders count on us. The coach is willing to help. Shall we lose no time at the start and run steadily? Remember—"You may think it is fun to begin a task—Are you game to see it thru?"

Now, go! !

DOROTHY L. CEDERHOLM.

Our Eyes to the Goals

"Expect great things of God; attempt great things for God," was the watch phrase that urged William Carey forward. Let us attempt great things in each Chapter and expect God to help us attain our set

goals. We rejoice over the steady growth in chapter numbers this past year. Now let us stress chapter efficiency. Many of you are newly elected chapter officers. The year's success depends upon you, and your success depends upon conscious definite goals. Too often we drift along without any. Let us begin early in the year to achieve!

All new officers should study carefully the Guild Manual. By it measure the efficiency of your organization. Is each committee aware of its task? Give every member something to do. Begin early to "spike" for new members. With a little work you can issue a year-book of programs so full of spice, variety and real information that no girl in the church can afford to miss even one. Leave room in the list for an open meeting with the boys of the church. Suppose you challenge the Baraca Class to a debate.

Giving! Needs are many these days but the most urgent of all in this war-cursed world is the healing message of the Prince of Peace. Take inventory of your wealth, and advance beyond the 15% increase. Adopt a financial plan worthy of the King's business.

Service—expressed in patriotic knitting, winding of bandages not only for the hospitals at the European front, but for the crowded Oriental mission hospitals and for the four new ones now being erected on the Congo field; sewing for a needy family in your home town; teaching in a Mission Sunday school; church calling and personal work. Oh, there are a hundred ways of service! How far will your Chapter reach out to others this year?

Set now your yearly goals! Begin the race in April. Your year's achievements can be measured by your aims.

*Helen Crisman -
Field Secretary.*

A. C. W. C. Birthday Party

May 14, 1918, will be a great day for the C. W. C. It is Woman's Day in connection with the N. B. C. in Atlantic City, and the Children's World Crusade will be one year old on that day. All the family, which

includes every Baptist woman, is invited to this birthday party, and the baby will miss every one who isn't present.

Then, too, your presents are desired, but in these days of modern methods, we feel it incumbent to give a few directions about the presents.

We will accept gratefully all kinds of ideas about children's missionary meetings, except dull, blue ones; suggestions as to handwork which will give a normal development of the hand, guarding against over-development at the expense of heart and mind; models of Posters and invitations, shields, and banners; and games with an educational value. In fact we trust the wisdom of our intelligent family to bring only the things that will assist the child in its growth spiritually, mentally and socially.

Owing to the fact that several other anniversaries are being celebrated on the same day, we shall have a special afternoon during the week following May 14, when the baby's presents will be received. It will be announced more definitely in May "MISSIONS," but begin now to get something ready.

Cordially, MARY NOBLE.

The Guild Work in a Mormon Stronghold

The first World Wide Guild organized in Salt Lake City, Utah, is Chapter No. 1850, of the Burlington Baptist Church. Mrs. Coe Hayne, state director of young women's work is the organizer and counselor. The guild was organized with twenty charter members.

It may be of interest to note that the forces that are enlisted in this movement are not confined to the members of the church. It is barely possible that this chapter of the World Wide Guild holds a unique position among its numerous sister organizations in that its membership includes not only Methodists and Episcopalians, but one Catholic and three Mormons. The treasurer is a brilliant high-school girl, who is of a Catholic family, but one of the most devoted members of the Guild. She originated the watchword "Chelovic," the meaning of which is kept a secret. The secretary comes from a Methodist family. As the Burlington

Baptist church is located in a large section of the city where there are no other "Gentile" churches, this Chapter has adopted no by-law preventing girls of any religious sect from becoming members.

The Guild meets every Thursday evening. After the social and business sessions, the girls repair to the gymnasium, where they engage in athletic exercises under the direction of the pastor and Mr. Max Schatz, who is one of the star basketball players of Salt Lake City. A missionary program to be presented once a month has been planned.

The first public appearance of the Guild was at morning service Sept. 23, when the members presented the program for "State Mission Day." The alacrity with which the twenty girls took hold of this enterprise is but one of the encouraging evidences that the World Wide Guild is just the kind of organization long needed to enlist the young women of our churches in active Christian service. — C. H.]

A Missionary Drama

Mrs. W. M. Gray, of Chanute, Kansas, is the author of a new drama for the World Wide Guild. The title, "Worth While Girls at Work" suggests the content. It is a realistic and entertaining picture of a live Guild Chapter at work. The drama is in three acts and calls for seventeen characters. The scenes are very effective and easily arranged. The introduction of spicy dialog, pantomime, and music holds the interest from beginning to end, while the thought of the drama is a sermon on home and foreign missions that every church needs to hear. The price is 20 cents for single copies; for three or more, 15 cents each, and they can be ordered from the Literature Dept. of W. A. B. F. M. S., 450 E. 30th St., Chicago, or that of W. A. B. H. M. S., 2969 Vernon Ave., Chicago.

MARY NOBLE.

See It Right

"The biggest thing in the world is the world. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world-redemption."

Duties of World Wide Guild Secretaries and Directors

BY BESSIE M. TRABAR, SECRETARY-DIRECTOR FOR WESTERN NEW YORK

- I. Know our World Task.
 1. Our share of the heathen in
 - (a) Orient.
 - (b) America.
 2. Conditions under which these people live.
 3. Our challenge:

"Bring ye all the tithes into the storehouse and prove me now herewith, saith Jehovah of Hosts, if I will not open the windows of heaven and pour you out such a blessing that there will not be room enough to receive it."
- II. Know YOUR Missionaries.
 1. Who they are;
 2. Where they are;
 3. What they are doing.
- III. Become acquainted with your field by knowing
 1. The number of churches in your Association;
 2. Total number of girls in each church;
 3. Number of W.W.G. Chapters in each church;
 4. Number of girls contributing to missions;
 5. Possibilities for organizing new chapters.
- IV. Develop your Field.
 1. Organize chapters in every church and among groups of girls of different ages.
 2. Where this is impossible in a small country church, secure key girls who will
 - (a) distribute literature;
 - (b) give out mite boxes and collect same;
 - (c) circulate study book chapter by chapter.

Have readers keep notes and discuss same at quarterly or semi-annual meetings.
 3. Urge Mission Study classes.
 4. Urge each chapter to adopt the 10-point standard, and begin at once to work toward it.
 5. Strive to have each chapter in your Association receive the prize of Hofmann's "CHRIST" by having every member read 5 books in the Reading Contest.
 6. Have rallies planned in every town, city or group of towns at least once a year to receive reports, make new plans and gain inspiration.
 7. Suggest that the Guild girls of each church present a special Missionary program at the mid-week prayer meetings at least once a year.
 8. Urge a strong, active chapter to adopt a weaker one, visiting it, and sending each month suggestions for programs, etc.
 9. Have an objective for the year:

Increase in number of chapters;
 Increase in gifts;
 Increase in membership;
 Increase in study classes;
 Increase in subscribers to the magazine "Missions."
 10. Make a monthly report to State Secretary and Director on cards provided.
- V. Financial Aim.
 1. What are the total budgets for the two National Societies for this year?
 2. How much are the girls of your State apportioned; the girls of your Association?
 3. Assume the responsibility for securing the apportionment in your Association.
 4. Insist on quarterly payments. Keep everlastingly at this until the chapters form the habit.
- VI. Spiritual Objective.
 1. That every girl shall come to know Christ personally and be willing to obey Him, as He speaks to her.
 2. That girls shall go out from your chapters to be fitted and trained as missionaries for both the Home and Foreign Field.
 3. Secure Missionary Intercessors among the girls and organize a Prayer League in every chapter. Encourage the use of Andrew Murray's "With Christ in the School of Prayer."
 4. Strive to increase each girl's "Faith in God." "Today, God is really and truly limited because of our unwillingness to attempt the seeming impossible, and by His grace to gloriously achieve the same. He cannot do those 'greater things' which he has promised in those throbbing words:

"'Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto my father.'"



Missionary Quotations

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"The first work of the whole Church is to give the gospel to the whole world."

"Christ alone can save the world, but Christ cannot save the world alone."

TIDINGS

EDITED BY ALICE T. ANDERSON

The Call of Christ to Me

BY LOUELLA P. FORD

WILL you come with me into my Holy of Holies and let me share with you the intimacy of one of my own experiences?

One night in chapel, when I was a girl in college, a young preacher so vividly portrayed the divine personality of Jesus Christ and His love for us, that suddenly a great change came upon me. The audience faded, the preacher faded, and before me stood the figure of Jesus Christ. So near was He to me that I could have stretched out my hand and touched Him had it not seemed profane. His voice said to me distinctly, "Thou shalt call His name Jesus for He shall save His people from their sins." Then slowly the audience came back and I had with me only the thrill of a wonderful experience. Call it a hallucination if you will, a vision of an overwrought fancy, but from that moment was laid upon me the great desire of having my part in leading to this new revelation of Christ the people who do not know Him. It was the call of Christ to me.

As we have been drawing toward the end of a fiscal year we have had to talk money, write money, think money. Is there something wrong with our spiritual enthusiasm? Each year we should come up to the end rejoicing, with sheaves garnered and the harvesters paid, and, instead, we come breathlessly, feverishly gleaning each scattered financial wisp.

It has been a fearsome year,—a year in which we were afraid of yesterday and afraid of tomorrow,—yet it has been a year in which thousands of women have "grown great souls."

Across centuries and civilization, above the thunder of artillery and scream of shell, there has come a voice that is clear and high and fine, that is tender yet compelling,—it is the call of Christ to a re-baptized womanhood.

What is this call of Christ to you—to me? It is for a new consecration, a new nearness, a fresh spiritual courage, a quickened longing to bring others to His feet.

What is the call of Christ to you—to me? His pulsing voice is saying: "As America is Christian, so will the world be Christian." It is fast becoming an altered America. It will soon be a reconstructed America built with implements forged in spiritual fires. We must have leadership. We must study our churches, our summer schools, our great conventions. Our educated Christian young women must consecrate their lives to this work.

What is the call of Christ to you—to me? It is to so enrich our minds and clarify and systematize our methods that we may become masters of our money. If we are rich, we must give even as God gives, from the sheer love of giving. If we are poor, we must give as the widow in the Scriptures gave, and was blest.

Dear women, will you listen to this new call of Christ in this new year? While we, as citizens of the world, are listening to the call of emperor and king and president to a new duty and a larger allegiance, shall we, as citizens of a spiritual kingdom, be apathetic to the imperial call of the Christ whom we serve?

* *

"We need to save the world in order to save America spiritually."

Mexico the Land of Tomorrow

BY MRS. KATHERINE S. WESTFALL

The last seven years of revolution have blighted the prospects of Mexico. However, the wonders of the land remain; the mountains, plateaus and fertile valleys have a charm and beauty unsurpassed; the cities with their quaint Old World architecture allure and fascinate the stranger. But one has only to look into the faces of the people to recognize a lack of interest and purpose in life, an emptiness which must be filled with nobler purposes and higher ideals if Mexico is to take its rightful place among the nations of the world.

In spite of the interruptions which have come to the Christian work during the revolution, and in spite of the provisions of the new constitution, which prohibit preaching by foreigners and also prohibit religious teaching in primary schools, the Baptist churches are filled and the schools are in fine condition.

In Monterey, the day school which our Board is supporting has an average attendance of about 200 boys and girls. When Miss Beulah Hume was recalled on account of unsafe conditions in the city, Elisco Villarreal, a well-trained Mexican, was put temporarily in charge, and he has proved a good principal. The school has 6 grades, which in Mexico take the pupil to the high or normal school. The course fulfils the requirements of the public schools, and the examinations admit the pupils to the secondary schools of the government. The school at Monterey has a fine history and many of our Mexican leaders have received their education

there. It has been estimated that about 25 pupils from this school are now in Christian work, either as teachers, missionaries or pastors, and that fully one-half of the pupils have become Christians. Although the new constitution prevents religious instruction in the regular sessions of the school, special classes are held after school

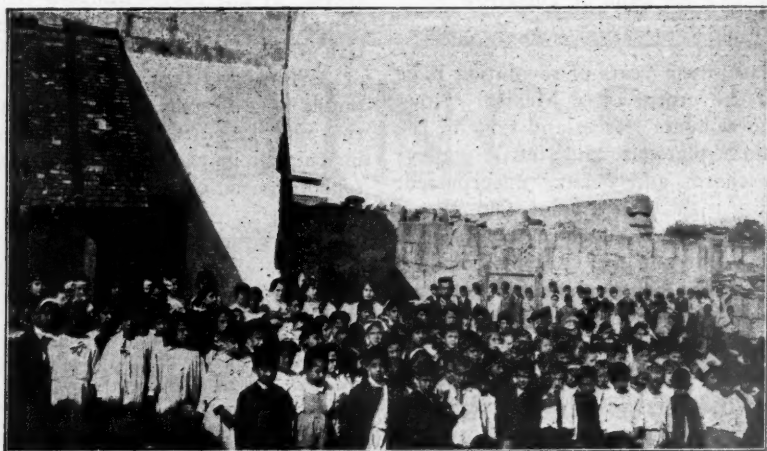


KATHERINE S. WESTFALL

hours, and the majority of pupils attend these as well as the Sunday school.

Two hundred boys and girls stood at attention in long rows across the patio to give us a welcome. To the music of the piano, the children marched and counter-marched, and then stood in orderly ranks for the program which had been arranged for the visitors. There followed four or five songs by the children, recitations, piano and violin solos, and lastly what was most impressive, the salute to their flag, after which the pupils passed under the outstretched flag to the classrooms. We were greatly interested in the excellent exhibit of handwork, drawings, maps and clay modeling, and were attracted by an exceptionally bright girl only ten years old, who is finishing her sixth grade. She





BAPTIST SCHOOL AT MONTEREY, MEXICO

told us she expected to go to normal school next year. Our teachers have been educated in our school and have had normal training. The only regret we had was that we did not have a well-equipped building. Just as the revolution culminated we were planning to buy or build in Monterey, Mexico City and Pueblo; but the disturbed condition of the country has made this impracticable, and we shall have to continue our schools in rented buildings for the present.

With Miss Lillah Kirby in charge, Miss

Frieda Lubbi as kindergartner, and a fine group of Mexican teachers—one of whom, Miss Bertha Uriegas, is a graduate of our Training School—we have every reason to be gratified with the good results accomplished in the day school in Puebla. Here there is an enrolment of nearly 300, with an average attendance of more than 200. With its well-arranged curriculum and wise leadership, this school is making a valuable contribution to the community and to the work of our church. There are several bright young girls who are finishing



CHILDREN AT SALINAS, MEXICO

sixth grade this year and hope to attend the normal school.

Our great need in Mexico is a good secondary and normal school for girls, to provide suitable teachers for our own schools and to furnish Christian teachers for the public schools. We also need in connection with such a school a Bible training department, to train missionaries for our mission fields. The hope of Mexico lies in the education of her sons and daughters, and Christian America can help her nearest neighbor in no surer way. Not guns but books, not soldiers but teachers, not materialism but pure Christianity, will steady the future citizens of Mexico.

A Peep into a Home Missionary's Diary

Sept. 18, 1917.—Faculty meeting at 2 P.M. When I had my first moments to rest and think, it seemed that I had been in harness three months instead of three weeks. Hundreds of rooms, floors, beds, chairs, tables and all kinds of furniture have been scrubbed, floors oiled, and everything shining and ready for our large family. Now the food problem looms up gigantic and we must get over or around it!

Oct. 1.—Students are coming in very slowly this year.

Oct. 9.—Students are going out about as fast as they come in. Uncle Sam seems to have a special liking for Union boys. Three of our best men are war Y. M. C. A. secretaries.

Oct. 18.—We had a splendid prayer-meeting tonight, praying especially for our boys who leave in a few days. A big crowd out. Such continued and earnest praying is heard and must be answered.

Oct. 20.—Tonight we all met in the study hall and had such a jolly, serious and long-to-be-remembered Godspeed meeting for our 18 boys who leave Monday. It was joy and patriotism all the way through, each one hiding the sadness he or she felt. As we sang "*God Will Take Care of You*," I expected the roof to fly off, but it remained intact. One of the students prayed, then we had a brief crisp speech by Prof. Wakefield, in the midst of which two of our boys, now commissioned officers, walked in, looking so physically vigorous after

their three months' intensive training at Fort Des Moines, and really elegant in their new well-fitting uniforms. Such an ovation as they received—they were a wit bit embarrassed, but mightily pleased! Next our 18 soldiers-to-be stepped forward and received from our Y. M. C. A. secretary a vest-pocket Testament, then we all marched around and shook hands, singing "*Blest be the Tie*." Some of us got tangled up in the seats, but extricated ourselves and kept singing.

Oct. 23.—Such doings! But these are war times! This morning Dr. Moorland gave a very impressive talk on the opportunity of the war Y. M. C. A., the great need of such work, and the boundless blessing it was to men in the camps and war zones—then a quiet, beautiful prayer. Mr. Drew, our Y. M. C. A. secretary, told us that he wanted us to raise \$1,000. Well, I gasped—visions of footless socks, sleeveless shirts, ragged underwear floated before me; I recalled also that we had been praying for the \$35,000,000 and if we expect God to answer our prayers we had better take hold and do our part. The pledge cards were passed and almost the amount asked of us was pledged. Dr. Hovey, our President, offered to advance some money upon the personal vote of the students until the money could be earned. Our employment bureau will get all the work possible. Three of our boys, now commissioned officers, were present. Such an inspiring meeting!

Oct. 27.—Such a snappy little appeal appeared in the paper tonight, written by our Y. M. C. A. secretary, asking the people of the city to give our students work to help raise our \$1,000. We'll get it!

Oct. 31.—Sugar very low—no desert Sundays (of course we never have it other days), sugarless tea, just a little for oatmeal, but we have decided that if our religion can't keep us sweet without sugar, it isn't worth much.

Nov. 3.—Prepared bread and syrup sandwiches for eight students' breakfasts and lunches. They leave at 4 A.M. tomorrow for the country to chop wood to help pay their pledge. They will be as hungry as wolves tomorrow night when they return.

Nov. 6.—No sugar, but still sweet!

Nov. 10.—Eight students dug 196 bushels of potatoes today—earned \$2 each to pay on their pledges. The man for whom they worked gave the first two rows to missions, about forty bushels. He must be a Christian!

Dec. 12.—Food prices are so high and we are running behind financially every

month. Today Dr. Hovey put it before the students and they have pledged about \$600 to help; they will pay one dollar a month extra beginning with January. Now we are cold and expect to be colder, but not so cold as the men in the trenches.
—Miss Kate E. Gale, Virginia Union University, Richmond, Va.

MESSAGES FROM MISSIONARIES

A Bunch of Violets

"Fresh violets 10c a bunch, 2 for 15."

Three years ago on a beautiful New Year's Day I arrived in sunny California. Coming from the cold and ice of New England, the change was almost unbelievable. Of course, the first thing for a tenderfoot to do was to look around and discover new and startling sights. I proceeded to do the proper thing, and discovered the above sign. Could it be possible? At every flower stand, at almost every street corner, California violets! California violets in a florist's window in the East, at Christmas time, meant that only the favored few might indulge. For weeks I feasted my eyes upon the lovely flowers. Even missions could have violets.

Upon the slightest pretext a cluster graced and added their heavenly beauty to our attractive room. It became my custom to carry violets to the ill. I am afraid I wished my people to be ill, for the sake of an excuse to buy. As they increased in quantity they decreased in price, until a nickel would purchase the same beauty. One Sunday I had a cluster for a friend. On going to the home, I met a number of our women, among whom was an Italian nurse. I mentioned the fact that I had the flowers for a friend, when one of the women said, "Mrs. P—is ill." I immediately gave the flowers to the nurse. Later we sent other things. In the midst of numberless duties the incident was forgotten.

Some time afterwards a young Italian mother came to the mission. She seemed to

know me so well. After she had been coming regularly for some weeks, I remarked one day to one of our workers, "I wonder how Mrs. P— happened to come to the mission?" She replied, "Don't you remember the violets?" Mrs. P— has continued to come for over two years. She has persuaded her sister-in-law, another young mother, to come, and her sister's husband. Then she moved to Arizona. She was not happy there, and after some months returned. She was so happy the other evening when she told me that her husband would not return to Arizona, adding that he was glad he had been coming to the mission. Her face shone as she said, "I am so happy!" This is not all. The aged mother has become a Christian; the blind brother knows Christ, and is led to the mission; the nephew, a member of our Sunday school, has enlisted, and is bugler for his company; there are now four dear little children in the two families, who are being taught as only Christian parents can teach, and we see in them a coming generation of Christian workers.—Miss Carolyn Rice, city missionary, Los Angeles, California.

Iron-Horse

This morning Mrs. Little-Owl came up and said, "Miss Steer, Iron-Horse is down here. They went to Pryor to visit and their little baby took sick and died, and their horses have played out and they want ours, to take them to Lodge Grass." Immediately I remembered Alexander of Lodge Grass and I ran out to see if it was he whom I had known all the years I was

there, and nursed once through a very serious illness. I found it was, and they had their little baby boy, in a tiny box, in the back of their wagon. They had gone to Pryor by train, and had to borrow a team to go back over land about one hundred miles, that they might bury their little one at home. They traveled all day yesterday, reaching the Big Horn away in the night, and having no tent or bedding, they built a fire and sat beside it all night. In the morning they came here, having had nothing to eat since early the day before. I had them come up to our rooms, prepared a nice breakfast for them, had prayer with them, then saw them start again with breaking hearts on their sad, sad journey.

These parents are not saved. Pray for them; they want to see their little one again. They have a daughter who is a graduate of the Lodge Grass day school, a beautiful Christian girl, Beth Iron-Horse. Alexander's father and mother are both members of our Lodge Grass church, and splendid Christian people.—*Miss Alice E. Steer, Matron, Crow Indian Mission, St. Xavier, Montana.*

A Child Missionary

Marietta Street Mission has a little missionary only ten years old. A year or so ago Valeria entered the mission to see the "standing" pictures, as the Italian children say to distinguish from moving pictures, and she has been coming ever since. As a result of her interest the parents who claimed to be atheists were converted, and now the entire family attend regularly. During the past summer they moved to a small town about two miles away and it is too far for Valeria and her two little sisters to attend our industrial school, Sunday school or other classes regularly.

One afternoon I went to visit the mother, who studies English with me, and I found Valeria on the porch with a group of children about her, some Portuguese, some French and others Italian. Valeria thought she would begin a sewing school since she could not go to Marietta Street, and had formed classes, teaching sewing and embroidery to the girls and drawing to the boys. Singing, story and memory verses

took up some of the time, and I was interested to see Valeria doing one thing that she had not seen done at the mission. She offered a prize to the one learning the greatest number of Bible verses, and another to the one learning the words of a certain hymn. I asked her where she got the money to buy the gifts, for she had two very nice articles, a doll and a book, and she said she had been saving her weekly allowance of two cents for quite a while.

On Sundays when Valeria cannot go to the mission she gathers the same children into her home and teaches them the Sunday school lesson. Valeria learned to play hymns at the mission in a very short time, and now they have singing of hymns every night in their home.—*Miss Mary C. Nicholas, missionary among the Italians, Providence, R. I.*

Our Flag

The little leaflet, "Our Flag," has reminded me of a delightful experience of last spring. Two splendid men, brothers-in-law, were baptized Easter Sunday. The following Sunday they came bringing large flags and a program for a patriotic service. "Now we want you to plan a talk and prayer," they said to our pastor, who then asked, "Do you think that a good idea?" "Why, sure, every one ought to raise the flag with prayer. We will have singing, speaking and a prayer pledging our homes to God and country, then we will run up the flag." So after Sunday school we crossed the street to the first home and after a simple service there we went on to the second, where it was repeated.

Many happy moments have come to us from our contact with the men in our English class. Four unusual men who are chums come together—two art students, a wood-carver and a photographer. These men hunger for the beautiful, but earn their living in great factories. "It is a long way from iron to art," one of them said one evening, as he showed us how difficult it was for him to handle his crayons with hands hardened by heavy toil. So we are trying to give him such help as will enable him to get work in the drafting room. Three of these four men were won through a bit of kindness which cost us nothing.

They asked for an unused room for the long summer evenings for a studio. We granted the request, and when I returned from my vacation they said, "We have wondered if you would be willing to teach us some things we need to know?" Would I be willing? "O dear God, at last!" I cried in gratitude, for I had known one of the men eight and another five years without finding a point of contact!—*Miss N. Mabel Hall, missionary among the Italians, Buffalo, N. Y.*

HERE AND THERE

"For a long time we had been praying and planning for a mothers' party," writes Miss Faith Longfellow, missionary among the Chinese in San Francisco. "Before the party we called in all the homes represented in our primary and kindergarten classes, inviting the mothers to come. My children also made little invitations to take home. We decorated the night-school room, making it as homelike as possible. Miss Ames had said if seven or eight women came we could consider it a success, because it is so hard to reach these women; we had twenty mothers and also about ten tiny babies. The kindergarten children entertained them for a while with their songs, then after prayer and scripture reading, Miss McMinn told them of Hannah and the baby Samuel. After some

special music a nurse from the clinic gave them a practical talk on 'The Care of the Baby.' You may be sure they were interested to know how to care for those precious babies."

Miss Lillah L. Kirby, who teaches at Puebla, Mexico, writes: "I have conducted a Junior Union every Saturday afternoon, which has helped to keep the school children interested in the Sunday school. The officers are four bright boys, eleven and thirteen years old. Every Friday they have made from twenty-five to thirty calls to invite their school friends to their Junior. One Saturday afternoon when I found it impossible to be with them, the president, a lad of eleven years, led the meeting, with which all were delighted."

Miss Charlotte Gomatt writes from the Florida Baptist Academy at Jacksonville: "We spend about five minutes every morning in the classroom in sentence prayers, for order, attention, better lessons, love for one another, and everything that will help the right spirit to prevail for the day. The children have learned to love this short period, and I wish you could hear their sincere childish prayers as they pray for their parents, teacher and each other. It has been much easier to discipline them than in past years."

"In one of the homes," writes Miss Alice S. Craig, missionary among the Italians, Lynn, Mass., "the father, who does not believe in God, takes a little Testament from the kitchen shelf and says 'Our eleven-year-old Goliardo loves this little book and reads it every day.'"

THE OPEN FORUM OF METHODS

BY ESTELLA SUTTON AITCHISON

Our Ambulance Corps

Atmosphere is one of the prime values of programs as well as of pictures. In program-building, timeliness of presentation minimizes the labor and multiplies the effectiveness. Therefore if we are wise we shall conserve the values of the present war atmosphere. Considering our vital interest in American Red Cross forces "somewhere in France," how would "Our

Ambulance Corps" impress you, to exploit the healing phases of our Woman's Baptist Home Mission work?

Several requests have come for a program like the following. It is flexible and may be presented in any one of three degrees:

1. Good—with cuttings from the various leaflets read clearly and forcibly.
2. Better—Impersonations in which the reader has worked over the subject

matter and rewritten it in the first person, as, "I am Miss Clark, a graduate nurse of MacVicar Hospital, and I want to give you some first-hand facts about the wonderful work we are doing."

3. Best — Impersonations like the foregoing memorized or "talked" informally, giving the audience the inestimable benefit of the speaker's emancipated eye.

Setting: Platform decorated with American, Red Cross and Christian flags, and arranged with table, shelves, bottles, measuring glasses, etc. Nurses in costume (the familiar stripes, apron and cap, or the all-white uniform, a red cross decorating the arm — all improvised without expense) seated in a semicircle, the Superintendent of Nurses presiding and conducting the program. Details may be simple or elaborate.

PROGRAM

1. Devotional: Reading of "The Master's Touch," a modern missionary version of the story of Christ healing a leper, by Bishop Quayle. (Price, 1 cent.)

2. General presentation of the theme by the Superintendent, who links up the figure with our Conquest Program by indicating how increasingly important must be this medical Home Mission work in any effective "Conquest of the City." She then introduces the speakers with appropriate filling-in material.

3. Nurse from MacVicar Hospital ("The Nurse Training Department at Spelman Seminary," price, 1 cent.)

4. Mandy Lou's Impressions of MacVicar Hospital. ("Mandy Lou Tells about MacVicar Hospital," price, 2 cents.)

5. Music (solo or chorus by nurses), "The Great Physician" (Gospel Hymn.)

6. Reminiscences of Work in New York City, by Miss Evelyn Bronelle, our Honor Nurse now in Toronto, Canada, preparing for special service in military hospitals. ("A Healing Force," free leaflet.)

7. Miss F. Eva Ridge, representing Hospital Latin Americano at Puebla, Mexico. (Dr. C. E. Conwell is in charge of this new work, our W. A. B. H. M. S. sustaining three nurses and planning to assist in the support of the native probationary nurses who entered upon their training January 1. No leaflet on this

topic is yet available, but auxiliary information may be found on pp. 230, 231 of "From Ocean to Ocean.")

8. Miss Grace Dowd, Medical Missionary among the Crow Indians. ("Miss Grace Dowd," free leaflet.)

9. Presentations of Present Conditions and Needs, by the Superintendent. (General material in "Possessing the Land" and "The New Conquest of Canaan"; price, 2 cents.)

10. Reading, "The Healer," Whittier. (Use entire poem, the Ambulance Corps rising for the reading.)

"So stood of old the holy Christ
Amidst the suffering throng;
With whom his slightest touch sufficed
To make the weakest strong.

That healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is evermore the same.

So shalt thou be with power endued
From him who went about
The Syrian hillsides doing good
And casting demons out.

The Good Physician liveth yet,
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee."

AN EFFECTIVE DRAMATIZATION

The following simple dramatization of the last chapters of "Sons of Italy," as arranged by Mrs. R. D. Lickleider of Lincoln, Nebraska, commends itself for its effectiveness and the ease and expedition with which it may be prepared.

1. Italian Madonna and Son.
2. Group of Dark-haired Kindergartners.
3. Group of Older Girls.
4. School Teacher.
5. Representative of Labor-camp School.
6. Representative of Y. M. C. A.
7. Social Settlement Worker.
8. Neighborhood Mother.
9. Missionary.
10. "America."

Italian mother presents her son to America, quoting "The Immigrant Madonna," page 132.

America receives the boy graciously and proceeds to demonstrate to the mother what she will do to develop the child into a good American citizen. Removing a screen, she reveals a kindergarten class at work and the teacher explains in a few words how the homes are reached through the little ones. A sewing class then comes into view, giving a glimpse of the industrial work. This is led by the missionary. America then introduces the following characters:

1. A young man who gives a condensed account of what the public school will do in the development of the child. (P. 136.)
2. Another who tells of the work in the labor camp. (P. 136.)
3. Y. M. C. A. worker. (P. 138.)
4. Social settlement worker. (P. 147.)
5. A mature woman who will make the experiences of the Neighborhood Mother her own and tell them in the first person. (P. 145.)

After viewing these scenes and listening to the recitals, the Italian woman makes a final plea to America in behalf of the aliens, using the paragraphs in quotation marks on p. 220. America closes by giving the high points of the "Challenge of Immigration," pp. 198-200, also pp. 220-221.

No costuming is necessary, except that the Madonna should wear a bright-colored scarf and America be dressed as Columbia.



Birthday Prayer Calendar for April

"We pray for the same reason that we work and think, because only so can the wise and good God get some things done which he wants done."

— Fosdick.

April 8.—Miss Amy E. Purcell, general missionary in California, 15 Eucalyptus Road, Berkeley, Cal.

April 9.—Miss Mattye E. Wyatt, teacher at Mather School, Beaufort, S. C.

April 10.—Miss Maria Louise Cortes, missionary among the Mexicans, 358 N. Ditman St., Los Angeles, Cal.

April 11.—Miss Dorothy A. Dowell, missionary among the Italians and Jews, 213 E. Hanover St., Trenton, N. J.

April 13.—Miss May C. Hamilton, teacher at Spelman Seminary, Atlanta, Ga.; Miss Elizabeth G. Glick, missionary among the Piute Indians, 106 Mill St., Reno, Nev.; Miss Christine Bossen, city missionary, 1119 Montgomery St., St. Louis, Mo.; Mrs. Mollie Garner, teacher among the Indians at Indian University, Bacone, Okla.; Miss Josefina Pliego, missionary, Callejon de la Esmeralda No. 4, Mexico City, Mexico.

April 15.—Miss Edith Dimmock, assistant to Treasurer, 2969 Vernon Ave., Chicago.

April 16.—Miss Gertrude S. de Clercq, secretary to Corresponding Secretary, 2969 Vernon Ave., Chicago; Miss Alice E. Steer, matron at Crow Indian Mission, St. Xavier, Montana.

April 17.—Miss Eleanor Blackmore, missionary, Box 57, Managua, Central America.

April 18.—Miss Annie L. Boorman, missionary among the Negroes, 1700 N. 15th Ave., Birmingham, Ala.

April 20.—Mrs. Frances G. Baumgardner, teacher among the Negroes, Benedict College, Columbia, S. C.

April 22.—Miss Rocena L. Stockmell, 64 Bates Road, Watertown (Boston), Mass.

April 26.—Miss Alma E. Kurtz, missionary among the Slaves, 27 Mohawk St., Detroit, Mich.

April 27.—Mrs. L. K. Barnes, district secretary, 123a Halsey St., Brooklyn, N. Y.

April 28.—Miss Fannie I. Allen, general missionary, 4324 Corliss Ave., Seattle, Wash.; Miss Lena L. Jones, teacher among the Negroes at Hartshorn College, Richmond, Va.

May 1.—Miss Helen Farquhar, teacher among the negroes, Spelman Seminary, Atlanta, Ga.; Miss May Herd, missionary among the Japanese, 1102 E. Spruce St., Seattle, Wash.; Miss Laura Zollers, teacher among the Negroes, Hartshorn College, Richmond, Va.; Miss Elizabeth Mahlman, missionary among the Germans, 824 Center St., Chicago; Miss May Morey, city missionary at Aiken Institute, Morgan and Munroe Sts., Chicago.

May 4.—Miss Minnie E. Gebhardt, missionary among the Germans, 3028 W. 25th St., Cleveland, Ohio.

May 5.—Miss Nathana Clyde, missionary among the Slaves, 2110 Quindaro Blvd., Kansas City, Kan.; Miss Albertine D. Bischoff, missionary among the Spanish-speaking people, 19 Villamil St., Santurce, Porto Rico.

May 6.—Miss Jane Skiff, missionary among the Chinese, 1102 E. Spruce St., Seattle, Wash.; Miss Anna Nelson, missionary among the Swedish people, 535 Bergen St., Brooklyn, N. Y.; Miss Grace M. Eaton, Editor of *Hope* and assistant superintendent of the Fireside Schools, 612 Gay St., Nashville, Tenn.

Literature on Latin America

CHRISTIAN COOPERATION IN LATIN AMERICA, by Samuel Guy Inman. A comprehensive and interesting report of a visit to Mexico, Cuba and South America, March-October, 1917. Price, 20 cents.

THE COMING OF THE DAWN. An account of the new day in Central America as told by missionaries sent out by the W. A. B. H. M. S. Price, 5 cents.

THE CENTRAL REPUBLICS OF CENTRAL AMERICA, by Lemuel Call Barnes and others. A careful study of the country, together with Baptist progress on the mission fields. Price, 5 cents.

THE GOSPEL IN NICARAGUA, by George H. Brewer. A description of the country and Baptist opportunity. Price, 2 cents.

SOWING THE SEED IN SAN SALVADOR, a letter from Miss Eva Garcia describing her work. Price, 2 cents.

IN SANTA ANA, CENTRAL AMERICA. Miss Louise B. Carter describes her first impressions of her new field, where she arrived Dec. 1, 1917. Price, 1 cent.

PENCIL SKETCHES of Miss Eleanor Blackmore, Miss Eva Garcia and Miss May Covington. Free.

PORTO RICO, MEXICO, CUBA. Pocket edition series. Price, 2 cents each.

Send to Literature Department, 2969 Vernon Ave., Chicago, for the above.

New State Directors

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New York (E.), Rensselaerville Asso.—Mrs. B. L. Elsbree, Preston Hollow.

Ohio, Trumbull Asso. (Y. W.)—Miss Blanche Butcher, Youngstown.

Pennsylvania (W.), Center Asso.—Miss Nora M. Greene, Lewistown; (E.) Philadelphia Asso.—Mrs. Edward H. Flint, Philadelphia.

THE CALL OF PATRIOTISM

"I Would, But —"

The case was being presented by a speaker, and the time for quiz came. One of the audience arose and said, "I have listened with interest to the arguments and I believe they are sound. As for giving my personal aid, I would, but —."

"Please stop right there," said the speaker earnestly. "Take that 'but' out, or I would rather not have your help at all. It is the 'buts' that are hurting the cause. The 'buts' are pro-German propaganda, however you may look at it. There is no 'but' about it, as I see it. We must win this war! To do that we must concentrate our attention upon the means of winning. We must save food or surrender. We must feed our soldiers in France or we have sent them over merely to murder them — our sons and brothers and husbands. That 'but' cuts me like a knife. I have a son in France, two nephews in France, another in training here. They are giving their all to win this war. We ask the people to save the food to feed them, and you say, 'I would, but —.' I beg you, all of you, take the 'buts' out of your thinking forever. Join me in saying, There is but one thing we are set on doing, and that is to put Prussianism forever out of the place of power or pretense or possibility of again embroiling and enslaving the world! We are going to win this war. Food must be had. No matter what others may do, no matter what anyone may say, as for us, we are going to do just this one thing — substitute, reduce, save, sacrifice to any extent needed to win this war!"

The appeal was electric, so filled was it with intensity of feeling and conviction. The audience rose as one and pledged itself to this one thing. And the one who had called forth the thrilling words said with ample apology, "I did not mean it, nor realize what I was saying. I agree with the speaker with all my heart, and will fling away the blighting 'buts' from this hour!"

There is a lesson in it for us all. The 'buts' slip in so easily. Just remember that in effect, if not in intention, they are pro-German.

Conservation by the Churches

To tabulate the reports sent in by the churches that undertook the weekly report-card plan according to the suggestions of the Food Administration is a task of no small proportions. These summarized reports of wheatless, meatless, and wasteless meals came in by the thousand from all parts of the country. A partial report prepared shows some interesting results and proves the degree to which a very large number of conscientious families attempted to carry out the plan.

For example, of 4,180 churches reporting, the number of families embraced was 99,700, an average of about 24 families for each church.

With few exceptions the small churches showed reports from a greater proportion of their membership than did churches in the big cities. Many churches with less than 100 members stated that their reports included their entire membership.

The 99,700 families reported an average of 668,157 "wheatless" meals. This is 33.1 per cent of the total number of meals. The average number of "wheatless meals" per family was one a day, including Sunday. The average by states varied from 12.2 a week in Hawaii to 1.8 per week in North Carolina.

The total number of "meatless meals" was 1,183,906. This is 58.5 per cent of the total number of meals, showing that more than one-half of the meals were meatless. The average number of "meatless meals" per family was 12.2 per week, or a little less than two meals a day.

Practically all families reported all meals as being wasteless. The 99,700 families showed an average of 19.5 "wasteless meals" per week, or an average of 92.7 per cent of the total number of meals.

ON WHEATLESS DAYS

USE NO BREAD, CRACKERS,
PASTRY OR BREAKFAST
FOODS CONTAINING
WHEAT.

**ON ALL DAYS**

WITH EACH PURCHASE OF
WHEAT FLOUR FOR HOME USE
YOU MUST BUY ALSO AN EQUAL
AMOUNT OF OTHER CEREALS

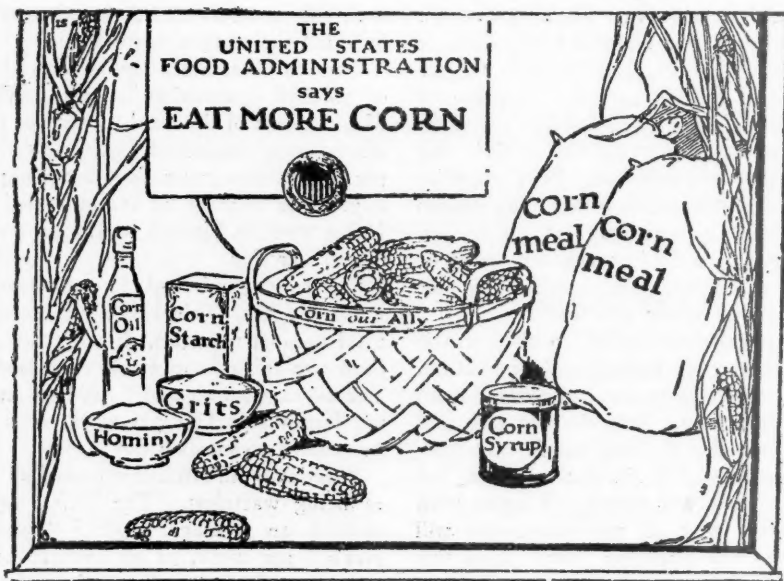
**One Thing that Ought Not to Be**

This much is certain — that while this acute need of white flour abroad lasts, no church ought to have any kind of food function at which white bread or white flour cake or pastry is served. The churches can at least set an example to this extent. It can be done, too, so as to please the palate and ease the conscience at the same time. The people can discover how delicious are the breads and muffins and war cakes and pies and puddings that can be made without white flour.

What a fine moral effect to have at every such supper the Food Administration cards, such as the dining cars have, impressing upon the people the reality of food conservation and its absolute necessity! Just to get everybody talking on the subject would help greatly in the educational process. Here is a chance to do one's bit to win the war.

Corn-Pone Suppers

Why not have some church suppers with a menu made up of corn-meal dishes? This would not only be a novelty, but an instructive and appetizing method of introducing the substitution which is necessary just now. Instead of the usual suppers, the food-conservation recipes can be used to the benefit of the people and the country. In Indiana a movement has been started in the farmers' institutes to encourage the "corn-pone menu," by giving prizes for the best corn pone, the best loaf of rye bread, and the best baked soy beans. Women's circles in the churches are excellent mediums for this kind of helpful work. And every bit of help is needed. We are not saving enough wheat and meat and fats to supply the urgent demand of the soldiers in the field, to say nothing of the dependent people in France and Italy. Try the corn-meal suppers.



MISSIONARY PROGRAM TOPICS FOR 1918

APRIL. Making Good Citizens for Tomorrow — Daily Vacation Bible Schools.

MAY. Solving Tomorrow's Problem Today — The Sunday School.

JUNE. More Bibles for More Bible Readers.

MAY TOPIC — SOLVING TOMORROW'S PROBLEM TODAY — THE SUNDAY SCHOOL

1. HYMN.
2. SCRIPTURE: Deut. 6:4-7; 2 Tim. 2:2;
2 Tim. 3:14-16; 2 Tim. 2:15.
3. PRAYER: Especially for the Church School.
4. BRIEF ADDRESS: The Program of Religious Education Promoted by American Baptist Publication Society in Baptist Churches. (See MISSIONS for May.)
5. Discussion of above topic, relating it closely to the work of the local church.
6. HYMN.
7. DISCUSSION:
 - (1) The Greatest Need of Our Own Sunday School.

- (2) What Can the Church Do to Meet that Need?
- (3) What the American Baptist Publication Society Has Done to Help Our School.

8. OFFERING. 9. CLOSING PRAYER.

NOTE.—Use the Sunday School song books in this meeting, selecting the hymns most frequently sung. Write to American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., for sample copy of "Sunday School Worker" and package of leaflet literature for use in preparation, enclosing nine cents to cover cost.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. What church canvassed its entire membership for subscribers to MISSIONS, and increased its list 400 per cent?
2. Name the native pastor of the church at Yachow.
3. What did Mrs. Thomssen have every Sunday afternoon?
4. "I have been a willing"—what?
5. Who was the founder of the "Barrel School"?
6. What was the initial registration at Pasadena D. V. B. S.?
7. What did Mr. Moody say a man was?
8. How much does the Methodist Protestant Church plan to raise in 1918?
9. How much was the raise in giving of that "reorganized society"?
10. What question does the Extension Plan solve?
11. What is the title of Miss Burton's study book for next year?
12. What is the date of Woman's Day at Atlantic City?
13. "The biggest thing in the world is"—what?
14. How much did the students at Virginia Union University pledge?
15. What does a little Italian boy aged eleven do every day?
16. What church "went over the top"?
17. In what year did Frank C. Briggs begin his work in Japan?
18. How many trees is Mr. Boggs going to plant in Ramapatnam?
19. What Colporter tells about "peddling religion"?
20. "Other people are talking brotherhood"—finish the sentence.



Annual Meeting American Baptist Foreign Mission Society

The one hundred and fourth annual meeting of the American Baptist Foreign Mission Society will convene at Atlantic City, New Jersey, May 15-21, 1918.

To hear and act upon the report presented by the Board of Managers, the Treasurer, and any other officers and committees and to transact any and all business that may properly come before the annual meeting.

To appoint such committees as may be required and to fix the time and place for the annual election of officers to be held at some succeeding day during the meetings of the Northern Baptist Convention.

The Board of Managers recommends that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention for the purpose of transacting any business that may properly come before the Society.

GEORGE B. HUNTINGTON,
Recording Secretary.

Boston, April 1, 1918.

Frank C. Briggs of Himeji

BY C. K. HARRINGTON

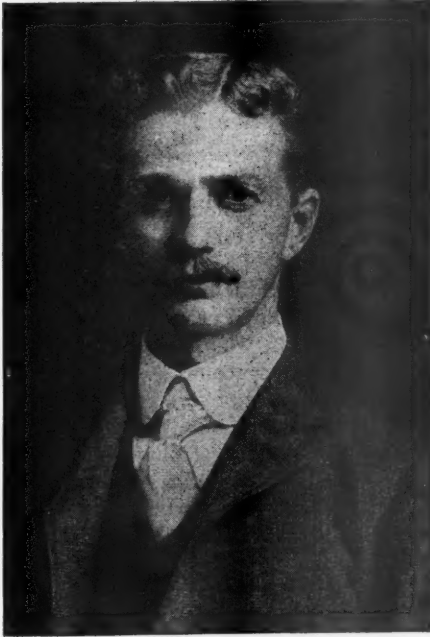
Our Japan Baptist Mission has been passing through the deep waters. Within little more than a year four of our missionaries of longest experience and of proven efficiency have been called away to higher service. In December, 1916, Dr. J. L. Dearing, who had given twenty-seven years of faithful and fruitful labor to the cause of missions in Japan, and who in all interdenominational work was recognized as a Baptist leader in the empire, was taken from us. In May, 1917, Captain Bickel, of the *Fukuin Maru*, known throughout America and Japan as the Apostle to the Islanders of the Inland Sea, a man of conspicuous devotion, spirituality and efficiency, entered into rest, after nine-

teen years of unflagging toil. In December last, Miss M. A. Whitman, the veteran among our single women missionaries, completed her work. Thirty-four years of wise and earnest service she devoted to the girls' school at Suruga Dai in Tokyo, and to general missionary work for women and children. She was one of the most talented and efficient of the many good and useful workers who have been sent out by the Woman's Board, and her death leaves a blank in our mission which it will be difficult to fill. And now, following closely upon this great loss comes the news that God has taken unto himself our brother and fellow-worker, Missionary Briggs of Himeji, who spent sixteen years in making known Christ and his gospel to the people of Japan. Humanly speaking, each of these four was an indispensable member of our mission, and without them we are left weak and poor indeed. But with God no one is indispensable, and in him we are still rich and strong.

When Frank C. Briggs arrived in Japan in the autumn of 1902, to join our Baptist mission, it was to Mrs. Briggs that he owed at least half his welcome. Miss Mary Hawley, who had given one term of service to Japan, and had returned to America on furlough, came back to us as Mrs. Briggs. We all loved Mary Hawley, Japanese and foreigners alike, for her winsome personality and deep, unostentatious piety and spirituality. We knew that in her we had a true fellow-worker in the gospel.

It needed but a brief acquaintance, however, to win for Mr. Briggs his own place in our confidence and esteem. His genial temper, his friendly spirit and sunshiny disposition endeared him to us all, and his evident sincerity, spirituality and quiet but ardent devotion to the cause of Christ were a sufficient assurance to us that he would make a valuable contribution to the work of the mission.

Mr. and Mrs. Briggs were stationed at Himeji, a moderate sized city a few hours west of Kobe not far from the shore of the Inland Sea. For many years Christian work had been carried on there by Dr. Rhees and Mr. Thomson, and a flourishing girls' school had been established. Now for the first time it became the home of a missionary family. It is on the Himeji field that Mr. Briggs spent most of his



FRANK C. BRIGGS, WHEN HE FIRST WENT TO JAPAN

missionary life. The field includes not merely the city but a wide district, covering several provinces, and stretching practically from the Inland Sea northward to the Japan Sea.

After a brief but very happy married life Mary Hawley Briggs was called away to the heavenly home. Her memory is still fragrant in Japan. In 1906 Mr. Briggs married Miss Harriet Witherbee, one of our missionaries. Bringing to her new position not merely a rich experience in Christian work, and a fine knowledge of the Japanese language and people, but a native wisdom and spiritual strength, and a deep and earnest faith and piety, she has been an ideal missionary wife, her hus-

band's constant associate and assistant, sharing with him not only in the activities that centered around their home in Himeji, but braving with him the toil and hardship of the up-country work. The atmosphere of their home was delightfully warm and genial and restful, and happy were all who shared its bountiful hospitality.

Mr. Briggs was from the first an evangelistic missionary. Armed with Scriptures and tracts, and accompanied by a Japanese evangelist, and often also by Mrs. Briggs, he made his way across the mountains, and carried the message of the Cross from village to village. Among all classes, both in city and country, Mr. Briggs' courtesy, his kindly spirit, his unvarying good nature, his simple, earnest presentation of his message, made his presence welcome and his work a power for good. He was a good man, a good friend and a good missionary.

In the organization and social life of our mission Mr. Briggs held an important place. His good judgment, well-ordered speech and unfailing courtesy made his influence felt on the floor of Conference, and in the discussions of the Reference Committee. In these and in similar ways, as well as through his attractive, lovable, Christian personality, his presence in Japan has been a blessing to the whole mission and the whole work.

The *Fukuin Maru* takes up the work at Himeji and carries it down through five hundred miles of islands, in the Inland Sea, and in the open Pacific. Himeji has been the "home base" of the island work. Here Captain Bickel made his shore home, and his family found winter quarters, much of the time with Mr. and Mrs. Briggs. The two men naturally became intimate, and Mr. Briggs maintained a close connection with the Inland Sea Mission, taking charge of the evangelistic side of that work, when Captain Bickel was on furlough or disabled by sickness, and making frequent visits to the vessel to aid the Captain in his labors. When Captain Bickel laid down his earthly work last May, it was inevitable that Mr. Briggs be called to succeed him in the missionary side of the venture, and this appointment was hailed with satisfaction by both the mission and the Islanders. He had al-

ready won the Islanders' hearts. The work in Himeji was placed in charge of Dr. Y. Chiba, one of our Baptist ministers, and Mr. and Mrs. Briggs became the Inland Sea missionaries, and threw themselves earnestly into their new work. But it was to be only for a little while.

Mr. Briggs was not of robust physique, but rarely, if ever, was his work interrupted by illness. His health had given cause for uneasiness for about two years past, although the trouble did not become acute until October of last year. He sailed from Yokohama on December 27, accompanied by Mrs. Briggs and Mr. Gressitt, one of our Tokyo missionaries. On Sunday, January 20, a few days after reaching American soil, the end came. The body was brought east for interment, and the funeral was held January 29 at the Old Cambridge Baptist Church.

Thus the Islanders have lost another loved and trusted leader, and our Japan Mission has been bereaved of one of its most valued members, a dear friend and brother beloved to each one of us. But the world is better and brighter and each of us is richer because of his modest, earnest, helpful, self-forgetful life.

John Lincoln Dearing, Luke Washington Bickel, Marie Antoinette Whitman, Frank C. Briggs — where are the men and women to take up the burdens they have laid down?

Eight Months' Growth

We started less than eight months ago to open a dispensary. People came from a distance and from near by, and we had to find a place for them to sleep, so local Chinese friends contributed money enough to build a ward for men patients and to buy twenty beds. When we were turning women patients away for lack of a place to put them, the business men's association of the city told us to put up a second ward building at their expense.

This commercial association has issued subscription books which have been sent over the country-side. Last week I was called by the chief magistrate of this district to see a member of his family in Jiao Peng, about thirty miles away. During the night we stopped for rest and food at a police depot and there I found one of

these subscription books in the hands of the captain. I had never seen him before, nor he me, but he had heard of our hospital and its work and he was interested enough to pass the book around among his friends.

In a little more than seven months we have received more than 2500 patients and more than 400 of them have stayed in our wards as in-patients. Our patients seldom come alone. The Chinese may only be born and die alone; a friend or two or the whole family come with the sick. This makes our evangelistic opportunity the greater for all who come and hear the gospel every day.

In these few months we have had nearly 300 surgical cases. Surgery is new to these people and many of the cases have spent weeks, months, or years in a vain quest for relief. They have gone first to the native medicine men and then to the idols, and so back and forth until perchance they hear of some other case who has been helped by us, and finally they come. A great many have lost all chance of cure by their delay.

Our work is growing daily in volume and in scope. Imagine us conducting a forty-bed hospital and dispensary in less floor space than the average home in the United States. And when the pressure gets too strong at some point we add on a lean-to or knock out the side of a room and move the wall further out. We had so many operative cases and surgical dressings to make that the one operating room could no longer accommodate all the cases. Many had to be dressed out of doors. So we built a new operating room, which cost thirty-five dollars. The eight-by-ten kitchen is no longer big enough. We shall have to tear down one side and widen the kitchen to twice its present size. Our cook deserves all consideration; she cooks for all the patients and for the hospital staff and also does all the washing for the hospital and the laundry for the staff.

This hospital and its work are yet only half organized. The people and the surrounding country needed a hospital and demanded it immediately. They came without waiting for us to mature plans. I started with two young men as student helpers. Now I have four more and the six are busy all day. This winter I am going

to push the follow-up work, going to the homes of the patients who have asked us to visit, or who have been to the hospital. Already we are making an average of four to five outcalls a day in and about the city.

We always need bandages and towels, operating gowns and surgical sponges. Do not forget to send a few of them to us in China.—*H. W. Newman.*

Missionaries in the War

Two more of our missionaries have sailed for service in France. Dr. Nathan Worth Brown, from 1910 to 1915 Northern Baptist representative on the faculty of the Medical Department of the University of Nanking, East China, has been appointed assistant in a British hospital, with the rank of captain.

While he was home on furlough, Dr. Brown was engaged in studying and later in teaching at Johns Hopkins University, preparatory to returning to China under the China Medical Board.

Rev. William Pettigrew, for many years missionary to Ukhrul, Assam, has sailed direct from the field to work among the native labor corps behind the lines in France. It was due in great part to Mr. Pettigrew's influence that the men responded with such fine spirit to the call for recruits.

Mr. Pettigrew's son, Douglas Colin, is also in the service, having enlisted with the McLean Kilties of America. He is now abroad with the Canadian Expeditionary Force, a member of D Company, 236th Battalion.

Dr. Harold Thomas, appointee of the Society to China, has received his lieutenant's commission in the U. S. Officers' Medical Reserve Corps, and has gone to Washington for further preparation before sailing. Dr. Thomas was graduated from the Harvard Medical School, and spent the following summer with Dr. Grenfell in Labrador. During the next two years he was an interne at the Hartford Hospital. In January, 1918, he married Miss Gertrude Barbour, daughter of Dr. and Mrs. Thomas S. Barbour, former Foreign Secretary of the American Baptist Foreign Mission Society.

"Nothing is eternal but that which is done for God and others."

A Remarkable Life Experience

A former Member of the Church at Secunderabad, India, in Y. M. C. A. War Work

BY REV. FRANK H. LEVERING

David Correll was a member of the famous British Cavalry Regiment, the Fourth Hussars, known in history as the Balaclava Light Brigade—the immortal Six Hundred of Tennyson's poem. Mr. Correll was born a Hebrew. His regiment was stationed at Bolarum, a military post about five miles from Secunderabad. While on a furlough at Wellington, the military hill station near Coonoor, he became a Christian. When he returned to Bolarum he united with our church at Secunderabad. During the several years that his regiment was at Bolarum he was a source of great strength and help to the church and the missionaries. His Christian character broadened and his devotion to Jesus Christ steadily deepened. When he finally left the army, it was with the wish to preach the gospel. My wife and I gave him letters to friends who could help him. He came to America and entered Mount Hermon school at Northfield. On the advice of physicians he gave up study and entered the service of the Prudential Life Ins. Co. He met with great success as a business man and was rapidly advanced until he had charge of a large district in Canada. Years have passed since he left India but he has always supported a child in our school and has kept in touch with the missionaries by correspondence. His last letter said he had refused a large increase in his salary to remain with the Prudential and had resigned his position, and that about Jan. 22d he expected to sail for Mesopotamia or Egypt, to enter upon Y. M. C. A. work.

STATION SNAPSHOTS

Assam

A quarter of a century ago the Bible Study Class at North Lakhimpur began with seven men, only one of whom could read. Today there are fifty-six men who can read and write and think, and do many practical things in village and church work.

Missionaries in Gauhati may now work in the western hills among the Thado Kukis without restriction of the number of missionaries or place of residence. The Raja has vetoed a resolution prohibiting their residence at Imphal and Kangpokpi.

South India

To aid students who are finding it hard to make ends meet on account of abnormal prices, Rev. W. E. Boggs of Ramapatnam Theological Seminary has undertaken the planting of 300 trees. Each student will plant, water, dig around and protect from cattle twelve trees. In a few years these trees will no longer need care, and the grounds around the Seminary will have been beautified.

It has been necessary to make an old cookhouse habitable to accommodate the students who asked admission to Ramapatnam Theological Seminary. The institution is now so crowded that not another family can be accepted, and three new buildings will be needed if the increased attendance continues.

China

During the fighting between the rebels and the loyal forces near Shaohsing, the general of the loyalists asked Dr. C. H. Barlow to assist at the front in Red Cross work. That the general in command should invite a representative from the Christian Hospital to help in this way indicates the esteem in which the institution is held in that district.

Fifty baptisms is the record for the year of the Huchow, East China, field. A new residence for women workers, and a new school building have been erected on the women's compound.

Burma

In accordance with the requirements of the British Government that students in India be taught the causes of the World War, Rev. L. W. Hattersley of Rangoon conducts a "war class." At a recent war mass meeting more than sixty of the older boys volunteered.

In the twelve Karen stations there are 860 churches and 53,235 church members. Thirteen missionaries are working among the 1,102,000 people, and have established to date nine seventh-standard schools and three high schools. As soon as the missionary force is enlarged new stations can be opened.

Bengal-Orissa

In the Bengal-Orissa Mission it is customary to entertain the delegates to the annual meeting in the different homes. This year the young men of the church raised the subscriptions, planned the meals and bought and prepared the food which was served in a central eating place. All the men in Bengal-Orissa know how to cook and are considered better cooks than the women. This was just another example of the things the young men have been doing in the way of service and general helpfulness.

Rev. Frederick G. Harrington

Dr. Frederick G. Harrington, for twenty-six years a missionary to Japan, died in Montreal, February 27, 1918, of pneumonia.

Dr. Harrington's work was chiefly literary and educational and was performed with the utmost fidelity and industry. He is especially well known for his translation into Japanese of the Bible and of English classics, besides numerous pamphlets. Some of his time on the field Dr. Harrington gave to lecturing in the Theological Seminary, preaching from time to time in the Yokohama Church, and doing Sunday school work. He was born in Sydney, Nova Scotia, in 1855. He studied in Acadia College, and was graduated from Morgan Park Theological Seminary in 1886. In 1909 he received the degree of Doctor of Literature from Acadia.

Dr. Harrington first went to the field as a missionary of the American Baptist Foreign Mission Society in 1887, designated to Tokyo, and was transferred in 1891 to Yokohama. In 1913 he retired from active service. To his friends at the Rooms and to the many readers of *Missions*, who remember him with admiration and regard, the news of his death brings sorrow for the loss of a noble, earnest and devoted life.

Foreign Missionary Record

BORN

To Rev. and Mrs. Z. D. Browne of Kharagpur, Bengal-Orissa, a son, February 12, 1917.

To Rev. and Mrs. E. S. Burket of Kaying, South China, a son, Stanley Campbell, December, 27, 1917.

To Dr. and Mrs. Henry W. Newman, of Ungkung, China a son, Robert Bradford, November 5, 1917.

DIED

Rev. Frederick G. Harrington, at Montreal, February 27, 1918.

Mrs. Mary Frances Webster, widow of Rev. David Webster, missionary to Burma, February 7, 1918, at Quincy, Mass.

At Mt. Omei, West China, September 9, 1917, Ruth Janet, age 5 months and 26 days, daughter of Mr. and Mrs. J. E. Moncrieff, Suifu.



Our New Organization

BY CHARLES L. WHITE, D.D.

The denomination will be interested in the new By-laws of the Board of Managers of The American Baptist Home Mission Society which establish coordinate departments of work. A careful reading will make clear the administrative responsibility of each secretary for his department or departments, and the duties of the Executive Secretary.

Rev. Gilbert N. Brink, D.D., formerly Superintendent of Education, has been made Secretary for Education and Latin North America. Rev. C. A. Brooks, Superintendent of Foreign-Speaking Work, is now Secretary of City and Foreign Speaking Missions. Rev. F. H. Divine, former District Secretary of New York and Northern New Jersey, has been made Secretary of the Department of Church Edifices and Parsonages. Rev. L. C. Barnes, D.D., Field Secretary, has charge of the departments of Field Work and English-Speaking Missions and of Evangelism. Secretary Charles L. White has been made Executive Secretary.

The Secretaries and the Treasurer form a headquarters Council, the beginnings of which were instituted in the fall of 1916. The Executive Secretary is chairman of the Headquarters Council, and one of the members serves as recording secretary. This Council meets frequently and confers upon matters of importance brought before it by its members, thus securing for each the advice of all. Matters of special importance or those upon which there is likely to be a difference of opinion are presented thus to the Headquarters Council and upon its recommendations are submitted to the Board of Managers. This plan has already led to very fruitful results.

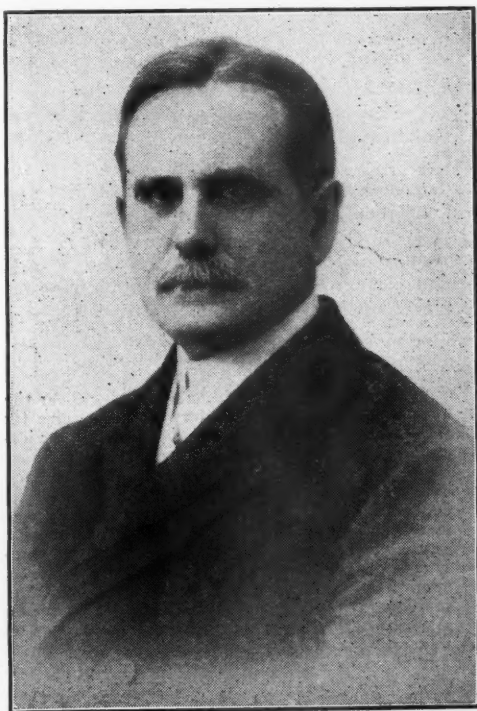
The departmentization of administrative responsibility, with an executive secretary,

who has also administrative supervision of two departments, constitutes a new departure in the history of our organization. The special responsibilities of the executive secretary and of each coordinate secretary and of the treasurer are clearly indicated in the following By-laws:

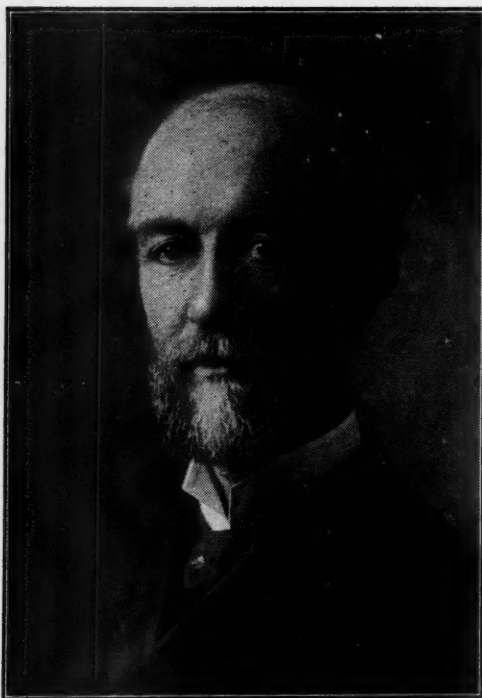
By-Laws of Board of Managers

MEETINGS

The regular meetings of the Board shall be held at three o'clock P.M. at the rooms of the Society on the second Monday of every month, except August, unless otherwise voted by the Board. Special meetings shall be called by the chairman of the Board or by the executive secretary of the Society, upon written request of three members of the Board, stating the object of the meeting. No business shall be transacted at special meetings other than that mentioned in the call. At



CHARLES L. WHITE, D.D.



LEMUEL CALL BARNES, D.D.

all meetings, nine members shall constitute a quorum for the transaction of business.

ORDER OF BUSINESS

The order of business in all regular meetings shall be as follows: Call to order, roll call, reading of the minutes, reports of secretaries, report of treasurer, reports of standing committees (executive committee, finance committee, committee on promotion of interest and beneficence, committee on field work and English-speaking missions, committee on evangelism, committee on city and foreign-speaking missions, committee on education, committee on Latin North America and the committee on church edifice and parsonages), unfinished business, new business, adjournment. All meetings shall be opened and closed with prayer.

ORGANIZATION

The Board at its first regular meeting after the annual meeting of the Society shall organize for the ensuing year by electing a chairman, a vice-chairman, an assistant treasurer, and a recording secretary, who shall be chosen by ballot and each of whom shall hold office for one year or until his successor is elected. The following shall be the standing committees of the Board: Executive and advisory committee, finance committee, committee on promotion of interest and beneficence, committee on field work and English-speaking missions, committee on evangelism, committee on city and foreign-speaking missions, committee on education, committee on Latin North America and the committee on church edifices and parsonages.

The executive and advisory committee shall consist of the chairman of the Board and the chairmen of all standing committees. The other

standing committees shall be appointed by the chairman of the Board.

The following secretaries shall be appointed by the Board, namely: Executive secretary, field secretary, secretary for city and foreign-speaking missions, secretary for education and for Latin North America, and church edifice secretary.

The secretaries who are heads of departments and the treasurer shall together form the Headquarters Council. The executive secretary shall be its chairman. It shall elect a secretary, who shall keep a record of its proceedings.

DEPARTMENTS

The administrative work of the Society shall be distributed among the following departments: Executive department, department of finance, department of promotion of interest and beneficence, department of field work and English-speaking missions, department of evangelism, department of city and foreign-speaking missions, department of education, department of Latin North America and the department of church edifices and parsonages.

The administrative work of the various departments shall be as follows:

The executive department shall have general supervision of headquarters offices; of the general relations of the Society with other bodies, religious, social and civic; of estimates for the annual budget; of execution of documents authorized by the Board.

The department of finance shall have general supervision of receiving, disbursing, investing and accounting for all funds of the Society; of auditing the accounts of all sub-agents; of bonding of agen-



GILBERT M. BRINK, D.D.

cies as required; of care and insurance of properties; of execution of contracts and other financial documents as authorized by the Board; of the custody of securities and other financial papers and all collections relative thereto, and the legal business of the Society.

The department of promotion of interest and



REV. CHARLES A. BROOKS

beneficence shall have general supervision of publicity; of missionary inspiration and education; of deputation work; of financial agencies, and of campaigns for specifics, annuities and bequests.

The department of field work and English-speaking missions shall have general supervision of the general missionaries; of English-speaking missions; of Indian missions, and of rural community service.

The department of evangelism shall have general supervision of education in evangelism; of promotion of evangelism, and of cooperation in evangelism.

The department of city and foreign-speaking missions shall have general supervision of city missions; of foreign-speaking peoples, and of industrial and community surveys.

The department of education shall have general supervision of schools; of extension courses for missionary workers, and of special reading courses for missionary workers.

The department of Latin North America shall have general supervision of missions to Latin North America; of evangelization; of missionary education, and of medical missions.

The department of church edifices and parsonages shall have general supervision of meeting-houses, parsonages, neighborhood houses, and of building and debt-raising campaigns.

DUTIES AND POWERS OF OFFICERS OF THE BOARD

The chairman shall preside at the meetings of the Board. He shall appoint the standing committees and all special committees, unless otherwise ordered by the Board. He shall sign all commissions issued to the appointees of the Board.

The vice-chairman shall exercise all powers of the chairman during the latter's absence.

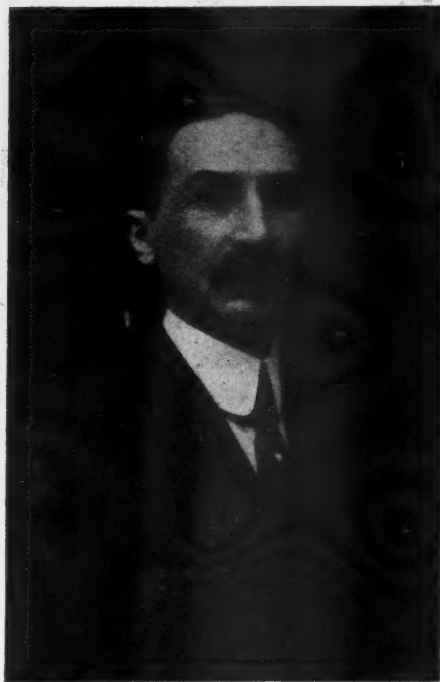
The treasurer shall administer the department of finance and business relating thereto.

The assistant treasurer shall perform all duties of the treasurer during the latter's absence.

The recording secretary shall send timely notice to all members of the Board of its meetings; also to members of committees of their appointments and meetings; and shall keep the minutes of the proceedings of the Board.

DUTIES OF COMMITTEES

The standing committees of the Board shall be charged with the special consideration of matters



F. C. MOULTON

relating to their respective departments, and shall report in writing to the Board their recommendations for the action of the Board in accordance with the authorized standards for each department. Each committee shall keep a record of its proceedings.

The executive and advisory committee shall meet at the call of its chairman or of the executive secretary when business arises requiring its attention. Its duties shall be to consult with the officers of the Society or Board and to advise them. A majority of the committee shall be necessary to act. In cases of emergency, or during the interim between meetings of the Board, in matters

requiring prompt action, it shall have power to act for the Board, provided action of the members present is unanimous. Any action taken by it shall be submitted with full details at the next meeting of the Board. It shall present nominations to the Board to fill vacancies in the Board or among the officers of the Society between the annual elections.

The finance committee shall have general supervision of the department of finance and the legal business of the Society. Two members of this committee shall be appointed who, with the

ages shall have general supervision of the department of church edifices and parsonages.

DUTIES OF SECRETARIES AND TREASURER

The secretaries and the treasurer respectively shall be charged with the administrative work of the Society as follows:

The executive secretary shall have charge of the executive department and the department of promotion of interest and beneficence. The treasurer shall have charge of the department of finance. The field secretary shall have charge of the department of field work and English-speaking missions and of the department of evangelism. The secretary for city and foreign-speaking missions shall have charge of the department of city and foreign-speaking missions. The secretary for education and Latin North America shall have charge of the department of education and of the department of Latin North America. The secretary for church edifices shall have charge of the department of church edifices and parsonages.

HEADQUARTERS COUNCIL

The Headquarters Council shall meet once a week, or whenever necessary, to confer upon such matters of importance as its members may bring before it and so secure for each the advice of all. While in routine and unimportant matters the head of each department is expected to act in accordance with his own best judgment, it is expected that matters of special importance or those upon which there is likely to be difference of opinion shall be brought before the Headquarters Council for careful consideration, that the committee before it may come, and the Board by whom final action must be taken, may have the benefit of the Council's recommendation.

RULES RELATING TO INVESTMENTS

All investments of the Society's funds shall be made by the investment committee upon the approval of the finance committee in accordance with the following rules:

All permanent, annuity and other trust funds shall be invested in such securities as are allowed by the laws of the State of New York for the investment of funds held by savings banks or in bonds secured by mortgage upon improved and unencumbered real estate in the City of New York and vicinity or in other large cities, and not exceeding in amount one-half of the value of such property, except in the case of guaranteed mortgages or purchase money mortgages received in part payment of real estate held by the Society.

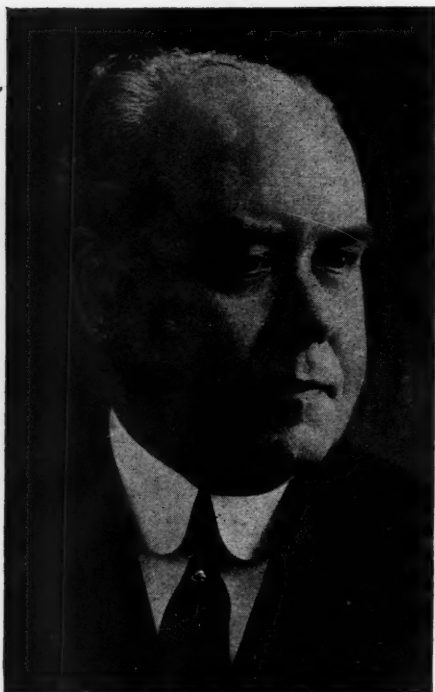
Under no circumstances shall any of the funds of the Society be loaned to any officer, employee, legal adviser, or member of the Board of Managers or to any private corporation or business enterprise in which any of them is personally interested.

FINANCIAL

All annuity and other contracts made by the Society shall be signed by the treasurer, or in his absence or inability, by the assistant treasurer and by the executive secretary or one of the other departmental secretaries or the recording secretary of the Board.

All checks and other commercial paper and legal documents shall be signed by the treasurer, or the assistant treasurer, and by the executive secretary or one of the other departmental secretaries or recording secretary of the Board.

All investment securities of the Society shall be deposited for safe-keeping in a reliable safe deposit vault designated by the finance committee in the



REV. F. H. DIVINE

treasurer, shall form an investment committee, with the power to invest funds in accordance with the rules of the Board concerning investments. All investments shall be reported to the Board at its next regular meeting.

The committee on promotion of interest and beneficence shall have general supervision of the department of promotion of interest.

The committee on field work and English-speaking missions shall have general supervision of the department of field work and English-speaking missions.

The committee on evangelism shall have general supervision of the department of evangelism.

The committee on city and foreign-speaking missions shall have general supervision of the department of city missions and foreign-speaking work.

The committee on education shall have general supervision of the department of education.

The committee on Latin North America shall have general supervision of the department of Latin North America.

The committee on church edifices and parson-

Borough of Manhattan, City of New York. Access to such vault shall be had by the treasurer or assistant treasurer, but only when accompanied by a member of the Headquarters Council or the recording secretary of the Board.

VACANCIES

Whenever a vacancy occurs in the Board, it shall fill such vacancy by ballot on nominations made by the executive and advisory committee until the next annual meeting of the Society.

AMENDMENTS

These by-laws may be amended at any regular meeting of the Board by a two-thirds vote of the Board or by a majority vote of those present, provided notice of such proposed amendment shall have been given at a previous regular meeting.

The Incontrovertible Evidence

BY JOHN S. STUMP, D.D.

On the occasion of a recent visit of Society representatives to Nicaragua considerable discussion of Protestantism took place. On a train between Managua and Masaya, Miss E. M. Blackmore, missionary of the Woman's American Baptist Home Mission Society, heard a group of men discussing Protestantism—some deploring the propaganda—when one who avowed his Catholicism said, "Protestantism produces better moral results than Romanism. There is Chavez, whom I knew in Managua as a revolutionist, a drunkard, a blackguard, and a ruffian feared by every one. A few days ago I met him on the street. He wore a coat and shoes and had a clean shirt and collar. He told me that he has a decent wife, a nice family, a home of his own and a profitable occupation. I asked him for an explanation, and he attributes the change to the power of the gospel, and the Protestant chapel where he preaches almost every night."

Others cited additional cases and there was a common agreement that Protestantism is morally better than Catholicism.

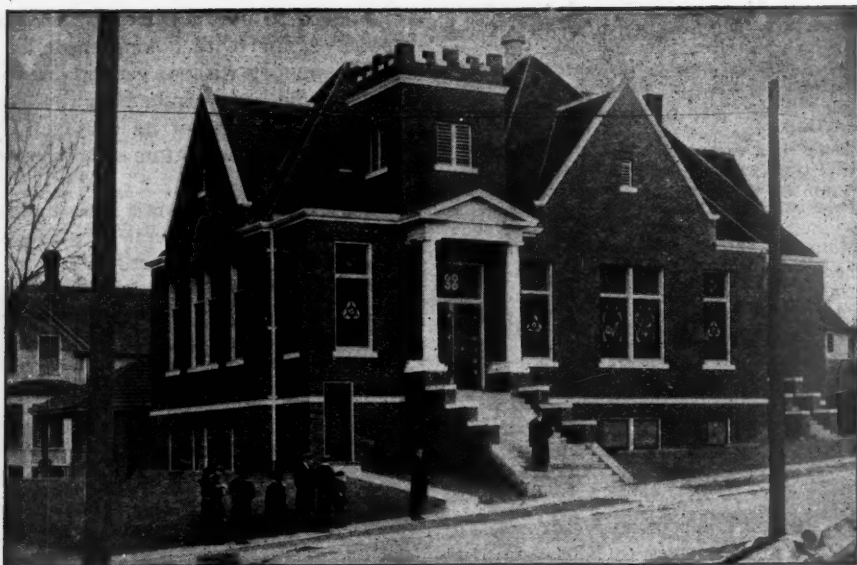
After reciting this testimonial Miss Blackmore told us the story of the conversion of Mr. Chavez as follows:

"Upon the death of his mother he inherited a little money. He immediately gave up his work as a carpenter and entered upon a period of drunken debauchery. When his money was about all gone there came a Bible seller to his door.

He refused to buy a Bible; but his wife reproached him with having spent all his mother's money without getting one thing that he could keep. So he bought a Testament and, ignorant of its contents, they put it away at the bottom of a trunk and forgot it.

"In the course of time a little daughter died, and after the funeral they sought a place to preserve the certificate of death and took out the Testament to put the certificate in it. Upon opening the Testament his eye fell upon a passage which proved an arrow of conviction to his soul. The passage was I Corinthians 6:9, 10. 'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' Next day he sought a fellow carpenter whom he knew to be a Protestant, and asked him if it were true that drunkards could not enter the kingdom of God. The man led him to the chapel and he was soon converted. His wife asked him where he was going at night, that he came home sober. He told her that he attended a club, fearing that the truth would cause trouble.

"Later his wife found in his pocket some Protestant tracts and a little Testament. She was terrified in the belief that a curse would come upon the family and drove him from home, having first procured two sticks between which she carried the tracts and Testament into the yard and burned them. Sometime afterward, while spurning Protestantism, she professed faith in the reformation of her husband and took him back. The landlord then took the matter in hand and drove them out of their home. They went down to the shore of Lake Managua and built a shack of odds and ends, where they lived until they could save a little money. They were soon able to buy a home, where they now live. After a time the wife became a Christian, then the children. They now constitute a happy and prosperous family of worthy Protestants, bearing in their own lives as well as in their labors incontrovertible testimony to the power of Christ to redeem a wrecked life, and to the moral superiority of the new faith."



TRINITY BAPTIST CHURCH, OMAHA, NEBRASKA

Trinity Baptist Church, Omaha

The members and friends of Trinity Baptist Church are wearing the smile that won't come off, for they are happy. For more than a year they had a tremendous struggle, in these war times, with a new building proposition. But on a January Sunday our Edifice Secretary and financial expert, Rev. Frank H. Divine, of New York City, came with his helpful methods, showed us how to do it, and we went over the top. Hence the smile.

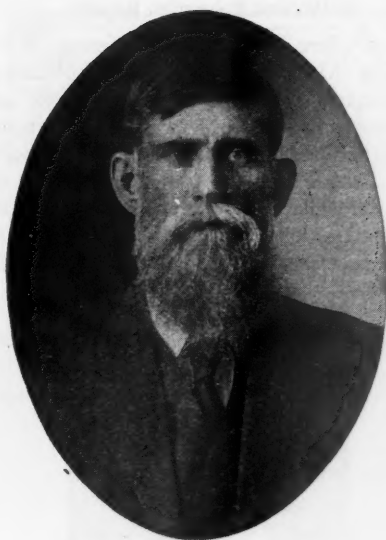
The church set as its goal \$13,000, the amount necessary to pay up all outstanding obligations and complete the improvements free of debt, but when the benediction was pronounced Sunday night, the big financial "thermometer" registered a grand total in subscriptions of \$14,551.50.

The church, which was a frame building, has been transformed into a brick structure with wide stone steps and imposing columns at the entrance. It has been raised to permit the installation of a modern Sunday school room and large gymnasium in the basement. A new steam-heating plant has been put in. The whole interior is to be refinished and refurnished. Trinity Church was organized in 1887. Its membership is largely made up of wage earners. Three flourishing mission stations are

maintained, at Hillsdale, Brown Park and across the line in Sarpy county. Rev. Charles F. Holler, the pastor, came to Omaha from the First Baptist Church of Hot Springs, S. D., eighteen months ago, and since that time nearly 100 new names have been added to the rolls.—*Andrew A. English, Church Clerk.*

How Many Bible Schools Have Adopted the Following Practical Suggestions?

1. See to it that every enlisted man from the school or congregation has a New Testament, well bound, with some personal message of greeting and encouragement.
2. Hold comradeship or fellowship meetings for the enlisted men, and pray for them definitely.
3. Arrange an Honor Roll upon which the war record of the enlisted men may be kept, together with their pictures and other matters of personal interest. Such a roll might well be named "Called to the Colors," "Following the Flag," "Fighting for Freedom."
4. Prepare "cheer-up books" and "comfort bags" for enlisted men.
5. Send regularly to enlisted men Bible School papers, church bulletins and other reading matters of local interest. Collect late magazines with frank privilege and have them properly addressed and mailed. They will reach the soldiers.



DAVID ALEXANDER WILSON



LIZZIE GOOCH WILSON

Two Devoted Missionaries

Rev. and Mrs. D. A. Wilson after a year of absence from their work in Cuba, have returned and are now living in Cristo in the house previously occupied by Supt. A. V. Howell and his family. Mr. Howell is spending the year in studying at Denison University, residing at Granville, Ohio. Those who have followed with interest the long and fruitful missionary service of Mr. and Mrs. Wilson will be glad to look upon their faces shown in pictures taken one year ago.

Mr. Wilson was born in Louisiana, Aug. 9th, 1858, baptized in Texas at the age of thirteen and ordained to the ministry in 1878. He studied at Baylor University from 1879 to 1882 and was married two years later. He first went to Mexico as a missionary of the Southern Baptist Convention in 1886 and fifteen years later entered the service of The American Baptist Home Mission Society, going to Cuba in 1901 and serving continuously until September, 1916. From that time he resided for a year in Artesia, N. M., working among the Mexican colony of the town as a self-supporting missionary. On Aug. 25th, 1917, he returned to Cuba. Mr. Wilson has always been fond of pioneer work and hopes to become again a pioneer missionary in some part of the

world where the gospel has never been preached.

Mrs. Wilson is a native of Mississippi and has shared the missionary labors of her husband with the joys and trials attending them during the thirty years of service in fields in Mexico and Cuba. Her life has been devoted to good works and in scattering the seed of the gospel among the women and children in the various communities where she has resided.

During the absence of Superintendent Howell, Mr. Wilson has been caring for the interests of our important Eastern Cuba Mission, doing a large amount of field work, and, like St. Paul, has upon his heart the care of all the churches. His residence is in sight of the Cristo school, which is under the supervision of Director Routledge.

A Salvador Convert

This is the story of the conversion of David Cordona, of Chalchuapa, Salvador, Central America:

For at least two years before coming into the light of the Gospel this young Spaniard felt the rebuke of a wakeful conscience. He well knew that his sinful life was taking him deeper and deeper in misery and he wanted to improve his sad condition by making use of his own efforts

He made no real progress. At length he began to read the Bible, having borrowed a copy from a friend. For three months during the evening hours when released from daily toil he diligently pursued this reading, and then turned instinctively to the Protestant people who were making known to the community the teachings of the Bible.

Almost immediately upon hearing the Word of Life he accepted it. To use his own words, "I believed in it completely and threw myself in the arms of my Saviour. At the age of thirty-five years I was baptized by sprinkling in the Evangelical church of the American Mission. After that I was employed for a number of years by the British Bible Society, and on October 29, 1911, I was baptized by immersion in the Baptist church by Rev. William Keech, because that is the true form of baptism according to the example of Christ and the Apostles (Rom. 6:4, Acts 8:36). In the year 1915 I was entrusted with the charge of shepherding the Lord's flock of the church of Chalchuapa, and I can tell you that many souls have joined the ranks of our captain Jesus Christ through my humble work, thereby blessing it.

In regard to my experience in attracting souls to the Lord I only have been led by a great desire that others who do not know Christ should come to know Him, to announce to them the good news, the glorious Gospel of the Lord Jesus Christ, paying little attention to the sufferings and things that happen in the road of the Christian life. What has always guided me is the desire to be able to do something in gratitude to my Saviour. At the same time I have taken the example of the servants of God who voluntarily have directed every service, and besides have practiced the works of the Lord for a long time. Thus I have seen more or less the things that the humble work of the most humble of the humblest children of God had produced. Your servant in Christ,

DAVID CORDONA.

The above is as far as possible a reproduction of original letter addressed to Field Secretary Lemuel Call Barnes. tells the story of one who is rejoicing in his religion.

A Pioneer Bohemian Baptist

Mrs. Amalia Meereis, wife of Rev. August Meereis, one of our Bohemian missionary pastors, died Jan. 8th at Homestead, Pa. She was a woman of remarkable faith and character. Born near Prague of pious parents, members of the Reformed Church, she was the most talented among her brothers and sisters and hence was finely educated. Deepened



MRS. AMALIA MEEREIS

religious experience led her to follow the Lord in baptism, administered by Rev. Edward Millard in Vienna. Soon after conversion she organized a Sunday school, and this work was always her delight. She led many children to the Saviour, including her own in their tender years. She was a born missionary. Being the first Baptist of Bohemian nationality she became pioneer in the establishment of the first Bohemian Baptist Church of Prague in 1885. Her hospitality often led her to share everything with the poor and needy. She never would use any money from which one tenth had not first been consecrated to the Lord. She won love from all because of her own loving nature. Her daughter, Miss Maria Meereis, is a devoted missionary, perpetuating the mother's influence. A large circle of friends sympathize with the bereaved family.

* * *

By a majority of 28,868 the people of Montana established a record of being the first state to defeat the saloon forces in the first contest. In this victory Baptists had a conspicuous part.



Peddling Religion in the Sacramento Valley

BY COLPORTER E. E. STOCKING

While working in Gerber with my wagon last fall, a man came to a friend of mine and said he had seen the strangest sight imaginable, "a man peddling religion." He had seen many kinds of peddlers

siders have told us that there is no use trying to do anything religiously in Gerber, for the most they can boast of is the fact that they often have a hundred or more couples on the dance floor at one time.

It seemed so dark and discouraging, we felt almost like giving up, but we are apt to forget sometimes that there is One who



WHEN THE PARSON IS TIRED

in his day, but this was the latest. Then my friend explained to him what the American Baptist Publication Society is doing. How often the wagon has opened the way for me to speak to people. It is a missionary in itself, and so are my faithful horses. One of them died recently from an injury.

This is a very needy field. We have encouraged the people to build a chapel in Las Flores, but the money is coming in slowly. The work is done just as the money comes. We have a few good staunch Baptist families here and they are expecting great things after their chapel is finished.

Gerber, the next town, is a different type. It is a railroad terminal and a very hard place to do any religious work. They are holding Sunday school and one service every Sunday in the schoolhouse. Out-



MRS. STOCKING LENDS A HAND

is "able to do exceeding abundantly above all that we can ask or think." That which may seem impossible to man is possible with God and we have once more proved it. A few weeks ago one of our Sunday-school children told me that a real estate man wanted to see me, I went, and to my surprise he offered me two of the best lots in town for a church. We now have a clear deed and the business men started to build the chapel, and wanted it up as quickly as possible. Now, don't you think it pays to peddle religion? Pray for us and also for this great work as we go from place to place starting and nurturing Sunday schools which sometimes develop into churches.

How the S. S. Director Helps

BY J. D. SPRINGSTON

Is there any place where this cry will not be heard?

The following excerpt from a letter coming from the pastor of a church to the Sunday School Director of his district is a sample that may be duplicated many times in character and spirit: "Can't you come and spend a few days with our church and Sunday school, right away? Our superintendent has moved away. Four of our teachers have gone into the army. Two have gone away to teach for the winter. We positively have to make the whole school over, and break in raw material all the way through. Won't you come at once? Wire me, yes! and come quickly."

The director answered this particular call, spending three days and evenings with them. He found that every officer and teacher was "raw material," except three teachers in the elementary department, one of whom had been teaching for a year, another about eight months, and the third a little over three months. All of them were without special training. It is needless to state that these three days were busy ones. The whole scheme of a well organized school with a complete program must be gone over carefully and studiously, and instruction and help given new teachers. We had ten meetings with a total of eighteen study hours during these three days.

Not all calls for help from churches and schools come with as full a program of

needs as this one, but all come with just as important needs. The character of this particular case emphasizes two phases of the work of the Publication Society Directors—the importance of his personal help in immediate emergency work, and the importance of his pushing the Teachers' and Workers' Training Department. The writer now has actually listed calls from churches, schools, and young people's societies in his field for this kind of work that would keep him working full two years, without losing a day or taking a day's rest. Fully half of these calls are from self-supporting churches. This work is not only for the benefit of the mission fields but for the well established churches.

Do Daily Vacation Bible Schools Pay?

BY A D. V. B. S. SUPERINTENDENT

At Bethel Church, Los Angeles, Mr. L. E. Durham made a special evangelistic effort during the last three days of the D. V. B. S. session. At no time were more than 60 pupils present, but in the three days 57 decisions for Christ were made. Now let me tell you what happened at Bethel the Sunday after the Summer School closed. The superintendent of the Sunday school followed up Mr. Durham's work and gave an opportunity for all who wished to begin the Christian life in earnest to express themselves, when 102 responded. Upon following the matter up a little closer it was found that, almost to the last one, those so deciding were from homes which had been touched by the work of the Daily Vacation Bible School the previous weeks. Permanent good has resulted. In Pasadena our Daily Vacation Bible School had several adult classes in mission study, social service, etc. Next summer a mothers' class will be organized. Other classes were held for high-school pupils. Such a school affords a great opportunity for a pastor to train for church membership a class of juniors who have accepted Christ.

* * * *

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man."

"Other people are talking brotherhood, the missionary is exemplifying it."

For the Missionary or Midweek Meeting

Distribute These Items for Reading

One of the tea companies of Assam, which, a few years ago, forbade mission work among its coolies, is now building a church and cooperating with the missionaries in their work. The company has learned to recognize the value of Christian teaching among its employees.

Maubin, Burma, with a church membership of 1,243, reports 180 additions by baptism, or one to every seven members. With such evangelistic zeal, the first goal of the Five Year Program should be easily achieved.

Ten years ago there was only one Christian at Goalpara, Assam; today there is a Baptist church of 311 members.

A small primary school was begun in Kurnool, South India, twenty-three years ago. Out of this humble beginning have come seventy-five Christian schools which today are doing excellent work.

Out of 250 selections in a new hymn-book published at Ikoko, Belgian Congo, more than half were written by sons of cannibals who surrounded the station twenty-five years previously.

It has been estimated that in the United States there is one physician to every 636 persons. Dr. C. B. Lesher and his wife are the only foreign physicians in Chaoyang, China, which has a population of more than one million. Their only assistant is a foreign-trained Chinese physician.

One day's work in America is multiplied by fifteen for God's service on the foreign mission field. Five dollars earned here in one day will employ a Bible woman or an evangelist in Burma a whole month, or a trained preacher fifteen days.

Of the twenty-two graduates of Shanghai Baptist College, only three are not engaged in some form of Christian work. Four former students are studying in universities of the United States, preparing to return after graduation to teach in Shanghai.

Sixty-two Baptist churches have their own foreign missionaries on the field, providing for their salaries wholly or in part. The personal touch thus established with the fields is in every case proving desirable and helpful.

A significant statement was made some time ago by a Japanese railway contractor.

He said: "I have charge of thousands of men. I do everything in my power to awaken their sense of honor; but the only ones I can trust without watching are those who have accepted the Jesus teaching."

Last year while a missionary from Africa was in America on furlough one of his Christian helpers, the son of a former cannibal, edited, revised and printed an entire edition of the Gospel of Matthew. Think of that!—for a young man only twenty years removed from cannibalism.

The American Board of Commissioners for Foreign Missions (Congregational) closed its fiscal year on August 31 with the largest income in its history.

The present Chinese ambassadors to Berlin, London and Washington received their early education in American mission schools in China.

More than 94,000 patients were treated by Baptist medical missionaries in foreign lands during 1916. Medical work is always an open door to evangelism.

Sixty years ago there was not one Protestant church in the entire city of Tokyo; to-day there are more than one hundred.

Miss Carlotta B. Albornoz writes from Mexico City that two new missions have been established near Mixcoac. The priest in Mixcoac heard the gospel message from the first convert in that city and accepted Christ.

* * *

The Rumor and the Truth

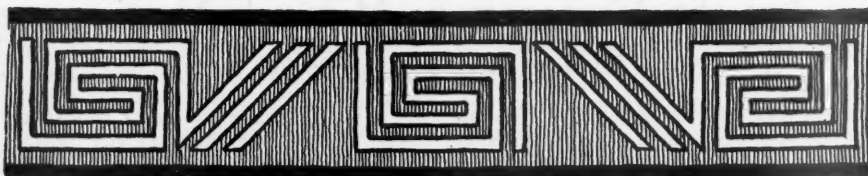
(After Longfellow)

I breathed a rumor into the air,
It was accepted everywhere,
For so swiftly it spread that I
Could not explain it was a lie.

I breathed the truth into the air,
It fell quite flat nearly everywhere,
For who in these days cares forsooth
For a thing so stale as the simple truth?

For long months afterward — oh! how long!
I found the rumor going strong,
But the truth, from beginning to end,
Was hotly denied by my dearest friend.

— *The Passing Show.*



GENERAL DENOMINATIONAL ORGANIZATIONS

WITH NAMES OF OFFICERS TO WHOM GENERAL CORRESPONDENCE SHOULD BE ADDRESSED

The Convention and Societies

Northern Baptist Convention,
Mr. George W. Coleman, President, Boston,
Mass.
Rev. William C. Bitting, D.D., Corresponding
Secretary, 5109 Waterman Avenue, St.
Louis, Mo.

American Baptist Foreign Mission Society,
Ford Building, Boston, Mass.,
Rev. John Y. Aitchison, D.D.,* Home Secre-
tary.

Woman's American Baptist Foreign Mission
Society,
Home Administration Department, 450 East
30th Street, Chicago, Ill.
Miss Eleanor Marc, Home Secretary.

The American Baptist Home Mission Society,
23 East 26th Street, New York, N. Y.
Rev. Charles L. White, D.D., Executive
Secretary.

Woman's American Baptist Home Mission
Society, 2969 Vernon Avenue, Chicago, Ill.
Mrs. Katherine S. Westfall, Corresponding
Secretary.

American Baptist Publication Society,
1701 Chestnut Street, Philadelphia, Penn.
Rev. Guy C. Lamson, D.D., General Secre-
tary.

The Ministers and Missionaries Benefit Board,
23 East 26th Street, New York, N. Y.,
Rev. E. T. Tomlinson, D.D., Executive
Secretary.

The Board of Education,
Ford Building, Boston, Mass.,
Rev. Frank W. Padelford, D.D., Secretary.

The War Commission,
1701 Chestnut Street, Philadelphia, Penn.
Rev. S. Z. Batten, D.D., Secretary.

The Five Year Program,
23 East 26th Street, New York, N. Y.
Rev. P. H. J. Lerrigo, M.D., Executive
Secretary.

Leading Publications

Missions, official organ of the five Cooperating So-
cieties. Howard B. Grose Editor 700 Ford
Bldg., Boston, Mass.

The Watchman-Examiner, New York.

The Standard, Chicago.

Journal and Messenger, Cincinnati.

Zion's Advocate, Waterville, Me.

Word and Way, Kansas City.

Pacific Baptist, McMinnville, Ore.

State Convention Secretaries

Rev. T. F. McCourtney, 216 Noll Building,
Phoenix, Arizona.

Rev. C. W. Brinstad, Blake Building, Oakland,
California.

Rev. F. B. Palmer, D.D., 368 Gas and Electric
Bldg., Denver, Colo.

Rev. A. B. Coats, D.D., 647 Main St., Hartford,
Connecticut.

Mr. N. Dushane Cloward, 906 Jefferson Street,
Wilmington, Delaware.

Rev. J. W. Manly, Station H. R. 2, Washington,
D. C.

Rev. W. H. Bowler, Boise, Idaho.

Rev. E. P. Brand, D.D., Normal, Illinois.

Rev. C. M. Dinsmore, D.D., 803 Occidental Bldg.,
Indianapolis, Indiana.

Rev. G. P. Mitchell, D.D., 507 S. and L. Bldg.,
Des Moines, Iowa.

Rev. J. T. Crawford, D.D., Parsons, Kansas.

Rev. I. B. Mower, D.D., Waterville, Maine.

Rev. H. A. Heath, D.D., Ford Building, Boston,
Massachusetts.

Rev. E. M. Lake, D.D., 368 Capital Nat. Bank
Bldg., Lansing, Michigan.

Rev. E. R. Pope, D.D., 405-7 Evanston Bldg.,
Minneapolis, Minnesota.

Rev. J. P. Jacobs, 115 East 31st Street, Kansas
City, Missouri.

Rev. G. Clifford Cress, Box 643, Lewistown,
Montana.

Rev. Ray E. York, 1340 K Street, Lincoln, Ne-
braska.

Rev. D. S. Jenks, Franklin, New Hampshire.

Rev. R. M. West, D.D., 825 Broad Street,
Newark, New Jersey.

Rev. W. A. Granger, D.D., 23 East 26th Street,
New York, New York.

Rev. C. E. Tingley, 914 Belmont Avenue, Grand
Forks, North Dakota.

Rev. G. N. Gardner, Reno, Nevada.

Rev. T. F. Chambers, D.D., Granville, Ohio.

Rev. O. C. Wright, D.D., 405 Tilford Building,
Portland, Oregon.

Rev. C. A. Soars, D.D., 1701 Chestnut St.,
Philadelphia, Pennsylvania.

Rev. B. T. Livingston, 406 Butler Exchange,
Providence, Rhode Island.

Rev. S. P. Shaw, Ph.D., Sioux Falls, South
Dakota.

Rev. W. A. Davison, D.D., Burlington, Vermont.

Rev. A. H. Bailey, D.D., 539 Rookery Building,
Spokane, Washington.

Rev. J. H. Beaven, 323 New York Block, Seattle,
Washington.

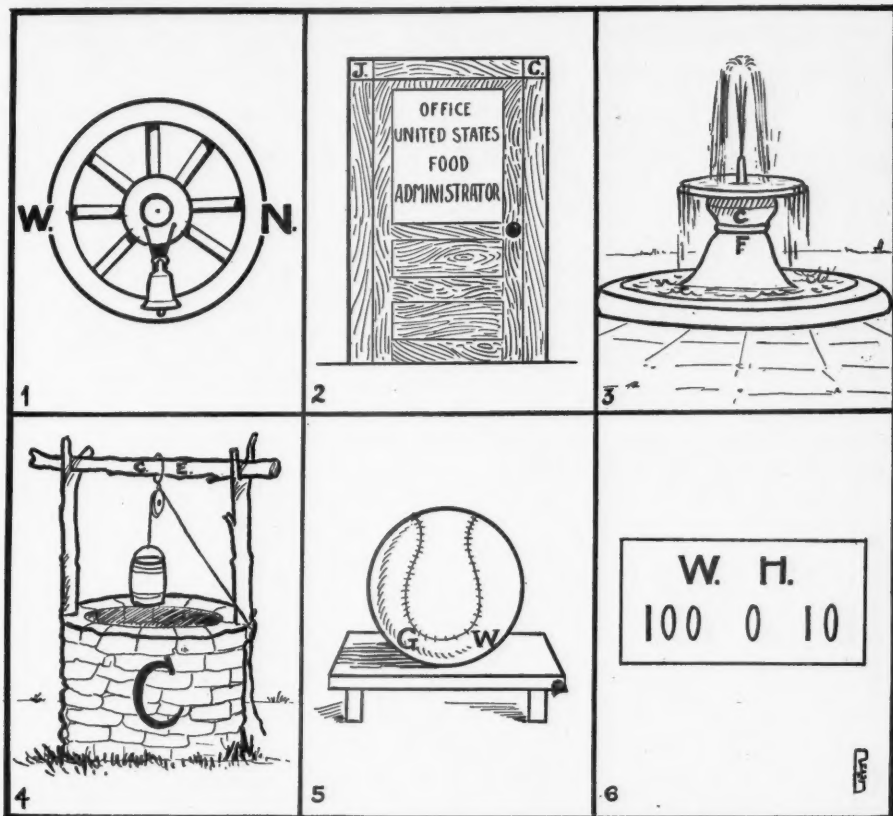
Rev. D. W. Hulbert, D.D., 1717 Wells Street,
Milwaukee, Wisconsin.

Rev. J. F. Blodgett, Casper, Wyoming.

Rev. A. S. Kelley, 217 Fourth Street, Parkers-
burg, West Virginia.

MISSIONS' PUZZLE PAGE

By William B. Lippard



NO. 14. BAPTIST HOME MISSIONARIES

Each of the above pictures represents a missionary who has been in the service of the American Baptist Home Mission Society. The six names are included in the last annual report of the Society and in the Northern Baptist Convention Annual. The initials are included in the pictures. Can you guess who they are?

WHAT WE OFFER

For a correct set of answers and the best article not exceeding 150 words in length on the subject, "The Work of the American Baptist Home Mission Society," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers, Missions will give a well-known missionary book. For the third and fourth best articles with a correct set of answers Missions will give a year's subscription to the magazine. All letters and articles must be mailed not later than April 30 to be eligible.

Address Missions Puzzle Page, 700 Ford Building, Boston, Mass.

ANSWERS TO PUZZLES IN MARCH NUMBER

- 1 — C. A. Fulton
- 2 — F. F. Peterson
- 3 — J. W. Decker
- 4 — F. E. Morgan
- 5 — J. D. Crain
- 6 — H. L. Winburn

The initials were not included in the pictures.

FEBRUARY PRIZE WINNERS

- 1 — Wilbur Nelson, Connellsville, Pa.
- 2 — G. E. Congdon, Grafton, Vermont.
- 3 — Esther Nelson, Omaha, Nebraska.
- 4 — Frank S. Hartley, Rochester, N. H.

We regret that through a typographical error the final date for mailing answers was incorrectly stated. In both February and March issues the date should have been a month later.

Financial Statement of the Societies for the Eleven Months Ended Feb. 28, 1918

Source of Income	Budget for 1917-1918	Receipts for 11 Months	Balance Required by March 31, 1918	Comparison of Receipts with Those of Last Year	
				1916-17	1917-18
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$487,844.00	\$265,258.24	\$222,585.76	\$251,630.31	\$265,258.24
Individuals.....	260,901.00	33,066.28	227,834.72	38,495.85	33,066.28
Annuity Account.....	20,000.00	23,088.67	(Excess 3,088.67)	19,998.34	23,088.67
Legacies.....	100,000.00	31,610.54	68,389.46	124,659.23	31,610.54
Income from Investment of Funds.....	90,000.00	104,908.62	(Excess 14,908.62)	58,820.72	104,908.62
Miscellaneous.....	2,000.00	49.50	1,950.50	18,901.74	49.50
Totals.....	\$960,745.00	\$457,981.85	\$502,763.15	\$512,506.19	\$457,981.85
*This item shows income from all general invested funds, including annuity reserve investments. The exact amount to be credited to annuity account can not be determined until the close of the year.					\$117,330.50
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$319,700.00	\$179,724.88	\$139,975.12	\$156,471.62	\$179,724.88
Individuals.....	141,205.90	9,772.59	131,433.31	13,965.43	9,772.59
Legacies and Matured Annuities	146,000.00	89,280.20	56,719.80	95,169.34	89,280.20
Income from Investment of Funds.....	114,000.00	106,701.12	7,898.88	91,875.25	106,701.12
Miscellaneous.....	8,000.00	6,447.22	1,552.78	6,666.15	6,447.22
Totals.....	\$729,505.90	\$391,926.01	\$337,579.89	\$364,147.79	\$391,926.01
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$118,752.00	\$73,595.49	\$45,156.51	\$70,752.13	\$73,595.49
Individuals.....	28,709.00	17,461.36	11,247.64	19,048.85	17,461.36
Legacies.....	7,500.00	6,844.39	655.61	6,844.39
Income of Funds, Annuity Bonds, Specific Gifts, etc....	92,739.00	97,756.82	X.....	83,395.54	97,756.82
Totals.....	\$247,700.00	\$195,658.06	\$57,059.76	\$173,196.52	\$195,658.06
X \$5,017.82 — excess					\$2,587.49
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$208,000.00	\$104,151.16	\$103,848.84	\$122,703.02	\$104,151.16
Individuals.....	35,000.00	8,333.64	26,666.36	25,000.00	8,333.64
Legacies and Matured Annuities	30,000.00	16,694.16	13,305.84	26,176.44	16,694.16
Income from Investments, Specific Gifts, etc....	30,662.00	18,476.87	12,185.13	20,085.84	18,476.87
Totals.....	\$303,662.00	\$147,655.83	\$156,006.17	\$193,965.30	\$147,655.83
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$314,854.00	\$152,049.59	\$162,804.41	\$139,210.54	\$152,049.59
Individuals.....	62,000.00	26,235.37	35,764.63	26,235.37	26,235.37
Legacies.....	12,000.00	9,447.37	2,552.63	20,230.45	9,447.37
Annuity Account.....	5,000.00	5,000.00
Income of Funds, Specific Gifts, etc....	16,500.00	10,699.60	5,800.40	13,901.94	10,699.60
Totals.....	\$410,354.00	\$198,431.93	\$211,922.07	\$193,732.80	\$198,431.93
					\$18,684.55
					\$13,985.42